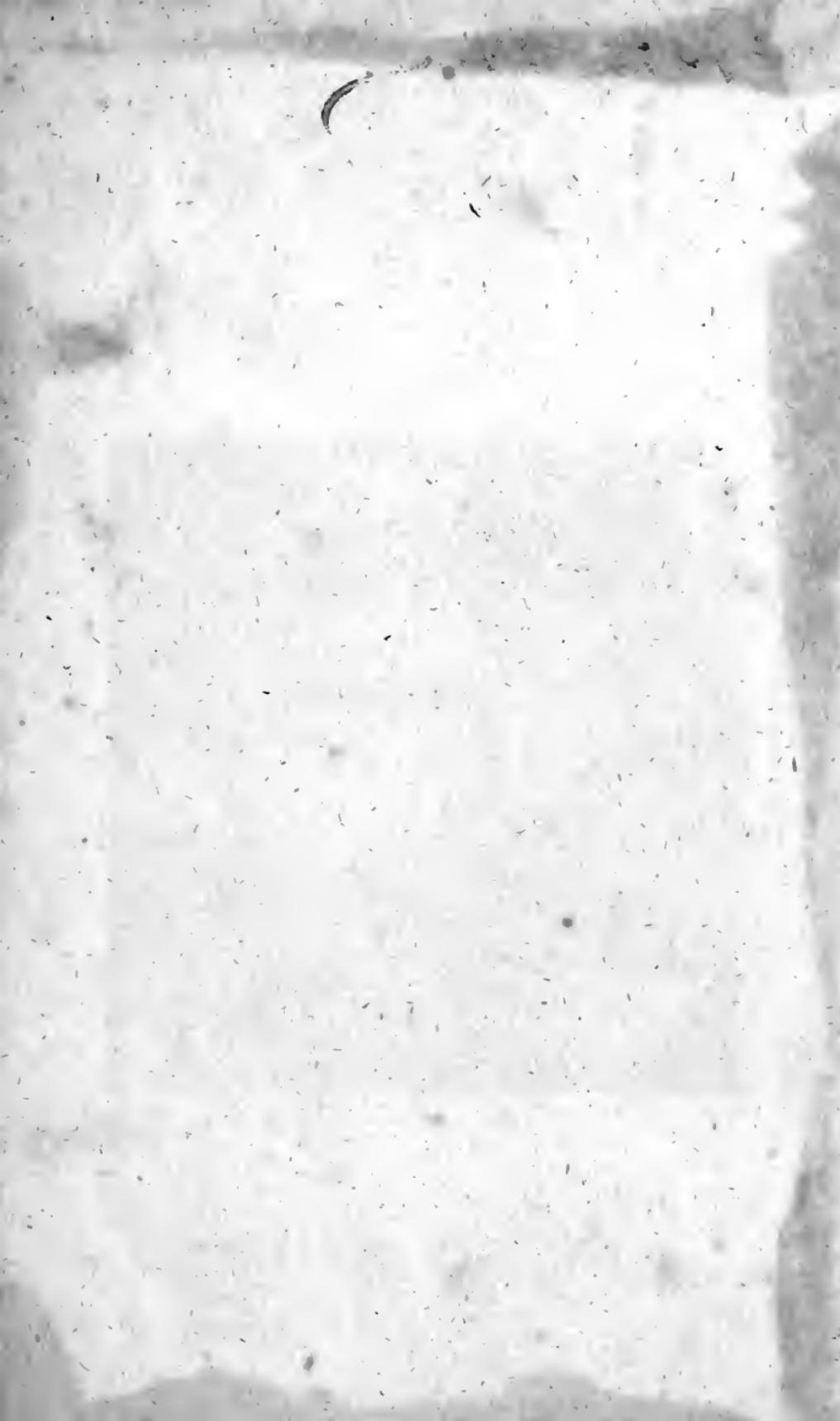


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HISTORICAL GEOGRAPHY

OF THE

OLD AND NEW TESTAMENT:

IN TWO VOLUMES.

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BY

EDWARD WELLS, D. D.

RECTOR OF COTESBACH IN LEICESTERSHIRE.

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VOL. II.

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HISTORICAL GEOGRAPHY

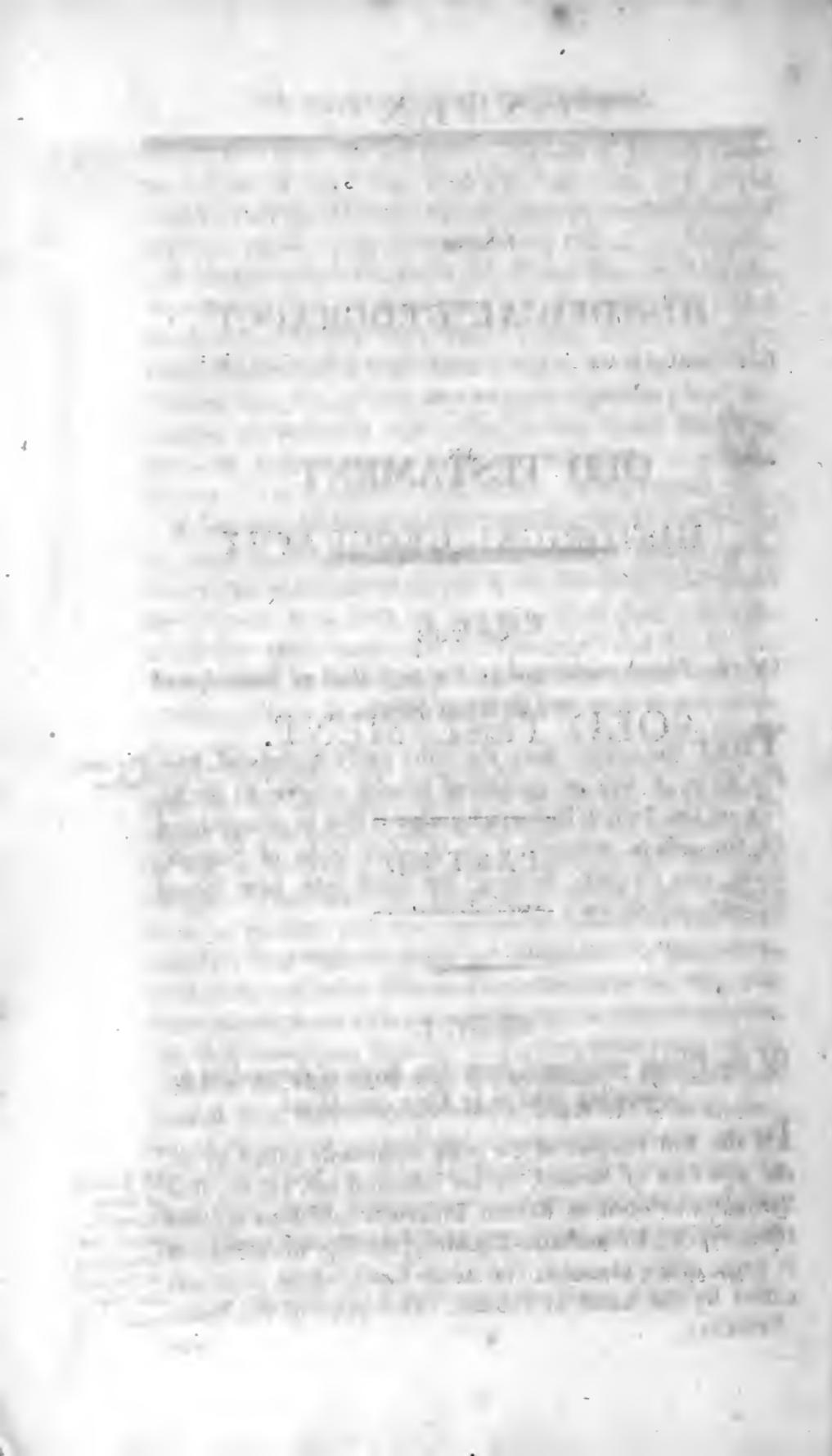
OF THE

OLD TESTAMENT.

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PART III.

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AN  
HISTORICAL GEOGRAPHY  
OF THE  
OLD TESTAMENT.

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CHAP. I.

*Of the Places mentioned in the first Book of Samuel, and  
not spoken of before.*

THAT the reader may the more easily apprehend, how The introduction. the series of this geographical treatise answers to the series of the sacred History, I judge it best to comprehend all the places, mentioned in the first book of Samuel, under one chapter, dividing the same into two several sections, as follows.

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SECT. I.

*Of the Places mentioned from the Birth of Samuel, to his  
anointing Saul to be King over Israel.*

IN the first chapter of the book commonly called by us, <sup>1.</sup> *the first book of Samuel*, we are informed ver. 19, 20. that Of Ramah, or Rama- Samuel was born at Ramah, otherwise called (as appears thaim-Zo- from ver. 1.) Ramathaim-Zophim, probably to distinguish phim, the birth-place it from other places in the Holy Land, which were also of the prophet Sa- called by the name of Ramah. One place of this name muel.

PART III. was spoken of in the last section but one of the last chapter of Vol. I. viz. chap. vi. §. 25. And chap. v. §. 36. of Vol. I. Part II. we have taken notice of another place of the like name, lying in the land of Gilead, or Mizpeh, and thence called Ramoth-Gilead, and Ramath-Mizpeh. The Ramah we are here speaking of seems to be called Ramathaim-Zophim on a like occasion, namely, from its being situated in a tract called Zuph, or Zophim, and (as the text, ver. 1. tells us) in mount Ephraim; and, according to Eusebius and Jerom, in the (then) district of Timnath near Diopolis or Lydda, being the very same that is called Arimathea in the history of the Gospel.

2.  
The present  
state of  
Rama.

From this account of its situation, it is not to be doubted, but that this is the place which to this day goes under the name of Rama, and lies in the usual road taken by pilgrims from Jaffa, or Joppe, to Jerusalem, and is accordingly taken notice of by Thevenot <sup>a</sup> and Le Bruyn. From these we learn, that whereas this Rama was anciently a city, it is now no more than an open town, under the government of the Baffa of Gaza. It is still pretty large, and looks well enough on the outside, as may be seen by the draught which Le Bruyn has given of it. Hard by the place where stood part of the ancient city, is still to be seen a large square tower, much like to a steeple. They say, that formerly it was as high again as it is at present, and was erected in honour of the forty martyrs that suffered death in Armenia. It joins on to a church, and is by Thevenot represented as the steeple to that church, built in honour of the forementioned martyrs. At this tower are likewise to be seen some ruins, which seem to be the remains of a monastery. Thevenot expressly says, that heretofore there was a stately large convent here, of which the cloister seems to be still very entire, by what could be observed in passing by the gate, for he was told, that Christians were not permitted to enter into it. The Latin monks have a convent or monastery at

<sup>a</sup> Thevenot, Part I. chap. xxxvi. Le Bruyn, chap. xlvi.

present

present in Rama, where there commonly resides a father superior with two monks. The pilgrims usually lodge there till they go to Jerusalem. This convent, which hath a very neat church, was built, as they say, in the very place where the house of Nicodemus anciently stood. The inhabitants, as far as Le Bruyn could guess, amounted to about three thousand souls, as well Christians as Turks. All the caravans, which go from Cairo in Egypt to Damascus, Aleppo, and Constantinople, pass by this Rama. All the doors in this town are very low, not three feet high, says Thevenot, to hinder the Arabs from riding into their houses. There is in Rama another church, besides that above mentioned, dedicated to the honour of St. George.

All round about Rama one meets with a great many wells, which served, as they say, to keep wheat and oats. We threw, says Le Bruyn, into one of them, which was very deep, a great many stones, which, in falling to the bottom, made a very extraordinary and hollow noise at top.

Hard by Rama is also a very fine cistern, made with a great deal of art upon two rows of piazzas. It certainly served, says Le Bruyn, to supply the town with water, as several for the same use are to be seen in Italy.

Le Bruyn adds, that, whilst he stayed at Rama, he walked as far as Lydda, which lies on one side of Rama, about three miles from it: which confirms the opinion, that this Rama is the same called Arimathea in the New Testament, and so the same with Ramah, the birth-place of the prophet Samuel; forasmuch as Eusebius and Jerom expressly tell us, that this lay near to Lydda.

I shall conclude what relates to Ramah with a particular taken notice of by Le Bruyn. It is, says he, no extraordinary matter for men to take a journey to Jerusalem; but that women should have such wandering heads, may seem somewhat strange. However, there are instances of it. A little before I arrived at Rama, an English middle-aged gentlewoman was come thither, at-

**PART III.** tended only with one footman. After she had completed her journey to Jerufalem, and there paid her devotions, she went into France, where she settled, because of some affronts she had met with in England.

3. **Of Aphek.** In chap. iv. of this first Book of Samuel we have an account of a fight between the Israelites and the Philistines; the former encamping beside Eben-ezer, the latter in Aphek, ver. 1. Eben-ezer is here mentioned proleptically, this name being not given to the place till some time after, as we read, chap. vii. ver. 12. Of which therefore more, when we come to that chapter. I have in chap. iv. §. 40. of Vol. I. Part II. observed, that there were apparently two Apheks, one lying in the tribe of Asher, the other in the tribe of Judah; and this last must be understood here, as lying in all probability not far from Eben-ezer, which lay in the tribe of Judah, as will appear hereafter, viz. §. 14.

4. **Of the country of the Philistines.** The Israelites in their first engagement with the Philistines were worsted by them, losing about four thousand men. Whereupon they fetched the ark from Shiloh into their camp, thinking that the presence of that would certainly save them from their enemies; inasmuch as God would not permit the ark to fall into the hands of the Heathens. But they found their confidence ill-grounded. For upon joining battle a second time, they were quite routed, and the ark taken by the Philistines, and carried into their country. Which it will be here requisite to speak more distinctly of, for the better understanding the several particulars related concerning the ark, during its stay in this country.

5. **It was divided into five lordships.** We learn then, that the Philistines were descendants of Mizraim, the father of the Egyptians, and the second son of Ham, and so brother to Canaan, the father of the Canaanites, Gen. x. 6—14. We learn also from Gen. x. 19. that the coast lying along the eastern end of the Mediterranean Sea, from Sidon unto Gaza, did originally belong to the Canaanites. Whence it follows, that whereas we find by the Scripture-history, that the Philistines

listines were possessed of a considerable tract of this coast to the south ; these must become masters of it by dispossessing the Canaanites, the original masters of it. And this is the more probable, because that, the Philistines being descended of Mizraim, it is not to be doubted, but they settled in Egypt, or the parts adjoining, and so to the south-west of Canaan. And if mount Casius was so called from Caſluhim, of whom the Philistines were more immediately descended ; then it is evident, that they were seated in the tract next adjoining to the Canaanites, on the south or south-west, and so lay ready to make an invasion upon the south-west coast of the Canaanites, as soon as they became strong enough. That they had actually made themselves masters of some part of Canaan in the days of Abraham, seems to be countenanced by the history of Abraham. And Josl. xiii. 3. we learn, that they had then extended their conquests from Gaza so far northwards as to Ekron ; dividing this tract into five lordships, or lesser principalities or kingdoms. For as the princes hereof are in the forecited place of Joshua, and also 1 Sam. vi. 17, 18. called *the five Lords of the Philistines*, and are thus reckoned up, Gaza, Askelon, Ashdod, Gath, and Ekron ; so we have Abimelech called *King of Gerar* in the history of Abraham, and the same, or another of the same name, called *King of the Philistines* in the history of Isaac, Gen. xx. 2. and xxvi. 1 : and what is still of more weight, we have the prince of Gath called *King of Gath* more than once in this first book of Samuel. In short, though they were subdued by David, and kept in subjection by some others of the succeeding Kings ; yet they afterwards became so considerable, as that from them the Holy Land came to be called by the Greeks, Palestine, under which name it frequently occurs both in Greek and Latin writers, and that Christian as well as Heathen.

Of the five lordships, into which the country of the Philistines was distinguished, that of Gaza was the most southern ; the city of Gaza, from which it took its name,

CHAP. I.  
SECT. I.

**PART III.** standing as it were in the very south-west angle or corner of the land of Canaan. Of this city I have spoken already in Part II. chap. ii. §. 6. of my Geography of the New Testament.

**7.** *Of Askelon.* North of Gaza lay next the city of Askelon, called by the Greeks and Latins, Ascalon, and situated likewise on the sea-fide. It is said to have been of great note among the Gentiles, for a temple dedicated to Derceto, the mother of Semiramis, here worshipped in the form of a mermaid; and for another temple of Apollo, wherein Herod, the father of Antipater, and grandfather of Herod the Great, (who, from his being born in this city, was called Herod the Ascalonite,) served as priest. It had in the first times of Christianity an episcopal see; and in the course of the holy wars it was beautified with a new wall, and many fair buildings, by our King Richard the First.

**8.** *Of Ashdod.* Above Ascalon to the north lay Ashdod, called by the Greeks Azotus, and under that name mentioned in the history of the Acts of the Apostles, and so taken notice of in my Geography of the New Testament, Part II. chap. ii. §. 9. I there observed, that it was memorable for the temple of Dagon; to which I must add here, that this was the temple, into which the ark of God was brought, and *set by Dagon*. *And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth, before the ark of the Lord: and they took Dagon, and set him in his place again.* *And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground, before the ark of the Lord: and the head of Dagon, and both the palms of his hands, were cut off upon the threshold, only the stump of Dagon was left to him.* Nor was this all, but *the hand of the Lord was heavy also upon the men of Ashdod, and he destroyed them, and smote them with emrods, even Ashdod, and the coasts thereof.* *And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our God.* They sent therefore, and gathered all

all the Lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel thither. 1 Sam. v. 2—8.

CHAP. I.  
SECT. I.

Gath lay still more north than Ashdod, and is memorable for being the birth-place of the giant Goliath, slain by David, as also of several others of the same gigantic race, slain by David's worthies. It was dismantled by David, rebuilt afterward by Rehoboam his grandson; but again dismantled by Ozias King of Judah, and finally laid waste by Hazael King of Syria. However it recovered, and was in being, and retained its old name in the days of Eusebius and Jerom, and is placed by them about four miles from Eleutheropolis, towards Diospolis or Lydda.

After the ark was brought to Gath, *the hand of the Lord was against the city with a very great destruction;*

10. Of Ekron.

*and he smote the men of the city, both small and great, and they had emrods in their secret parts. Therefore they sent the ark of God to Ekron.* 1 Sam. v. 9, 10. This city was the most northern of all the five cities, which gave name to the five lordships of the Philistines, lying in the north border of Judah, as appears from Josl. xv. 11. It was called by the Greeks, Accaron, and was a place of great wealth and power, and held out a long while against the Israelites. It is much spoken of in the holy Scriptures, and particularly for the idolatrous worship of Beelzebub, i. e. *the Lord of Flies*, so called by the Jews, either in contempt of the idolatrous worship paid to him, or because of the great multitude of flies which did attend his sacrifices; from which, some say, the temple of Jerusalem was wholly free. But whatsoever he was, or for whatever cause so named, certain it is, that he was here had in special honour, and is therefore called in Scripture, *the God of Ekron.* And hither it was, that Ahaziah, the King of Israel, sent his messenger to enquire of this idol concerning his health.

**PART III.** The ark being brought to Ekron, *the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us, and our people.* So they sent and gathered together all the *Lords of the Philistines*, and said, *Send away the ark of the God of Israel, and let it go to its own place.* Hereupon, by the advice of their priests and the diviners, the ark of God was laid on a new cart ; and two milch-kine, on which there had been no yoke, were tied to the cart, their calves being brought home from them. Notwithstanding which, the said two kine took the straight way to Bethshemesh, a town belonging to the tribe of Judah ; whereby the Philistines were taught that the evils that had befallen them came not *by chance*, but that the God of Israel had afflicted them therewith. 1 Sam. vi. 9. This Bethshemesh lay in the north border of Judah (as appears from Josh. xv. 10.) and not far westward from Kirjath-jearim, of which we are to speak next.

**12.** From Bethshemesh the ark was quickly removed to Kirjath-jearim, where it continued for twenty years ; namely, till it was fetched from thence by King David, as we read 1 Chron. xiii. 5, 6. This Kirjath-jearim is expressly reckoned among the cities of the tribe of Judah, Josh. xv. 60. And ver. 9, 10. of that chapter, we find it lay in the north border of that tribe, not far from Bethshemesh, and that it was otherwise called Baalah, and thence sometimes Kirjath-baal (ver. 60.) as well as Kirjath-jearim ; this last name being taken from mount Jearim, upon or near which it lay. It frequently occurs in Scripture.

**13.** After the ark was settled at Kirjath-jearim, Samuel took occasion to exhort the people to turn away from their idolatry ; and, for their encouragement hereto, promised them, that, upon their repentance, God would deliver them out of the hand of the Philistines. The Israelites took the Prophet's advice : whereupon Samuel summoned them together to Mizpeh, and there kept a solemn fast. The Mizpeh here mentioned must be (as appears from the circum-

*Of Mizpeh  
on the west  
of Jordan.*

circumstances of this story) different from that above mentioned in the history of Jephthah : accordingly we have another Mizpeh, mentioned among the cities of Judah, (Josh. xv. 38.) and a third mentioned among the cities of Benjamin, (Josh. xviii. 26.) Some are of opinion, that these two were really but one and the same city, lying in the confines of Judah and Benjamin. If they were not the same, then it seems most probable, that Mizpeh in the tribe of Benjamin was that which is here spoken of, as also Judg. xx. 1, 3. and 2 Kings xxv. 23. and also 1 Macab. iii. 46 ; where it is called Mafpha, and is said to be, not only *over against Jerusalem*, but also *the place where they prayed aforetime in Israel* ; alluding to this passage in Samuel, and the other in Judges.

The Philistines, hearing that the Israelites were gathered together at Mizpeh, went up against them ; and <sup>14.</sup> <sup>Of Eben-ezer.</sup> joining battle, the Philistines were routed, the Israelites pursuing them unto Beth-car. *Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer* (i. e. the stone of help,) *saying, Hitherto hath the Lord helped us.* Chap. vii. ver. 11, 12. Now this stone lay near Bethshemesh, as Eusebius and Jerom inform us ; and it being plain from Scripture, that Bethshemesh lay in the north border of Judah, it will follow, that this Eben-ezer did so likewise ; and therefore, that Mizpeh was situated also thereabout, as being not far from Eben-ezer : and the like inference is to be made, as to the situation of Beth-car and Shen ; namely, that as Mizpeh was situated not far from Eben-ezer on one (probably the east or north-east) side ; so Shen was situated not far from it on the opposite side, or to the west or south-west ; and that Beth-car was so likewise.

## PART III.

## SECT. II.

*Of the Places mentioned in the first Book of Samuel, from Saul's being anointed King, to his Death.*

1. *After this the Philistines came no more into the coast of Israel, all the days of Samuel. And the cities, which the Philistines had taken from Israel, were restored to Israel.* Chap. vii. ver. 13, 14. Notwithstanding which, Samuel being grown old, and his sons not walking in his ways, the elders of Israel wait on Samuel at Ramah, and desire him to make a King over them, like as all other nations had. Hereupon the sacred History takes notice, upon what account Saul happened to come to Samuel, and how he was anointed by Samuel King over Israel, chap. ix—x. ver. 1. As for the land of Shalishia and Shalim, mentioned chap. ix. ver. 4. it being no where else mentioned, nothing of certainty, or tolerable probability, can be said of them. As for the land of Zuph, ver. 5. it is evident, that thereby is denoted that part of mount Ephraim, where stood Ramah, the city of Samuel, which was thence called Ramathaim-Zophim.

2. In chap. x. ver. 2. we have mention made of *Rachel's sepulchre*, where it is expressly said to be *in the border of Benjamin*, and near a place then called Zelzah. Of this sepulchre, see my Geography of the New Testament, Part I.

3. In the latter end of this chapter we read, that Saul was publicly made King at Mizpeh; after which he went home to Gibeah, a city of Benjamin, and which, as it was his native place, so it was afterwards made his royal seat; whence it is styled in Scripture, *Gibeah of Saul*, as well as *Gibeah of Benjamin*. It was here, that the concubine of the Levite was abused; which proved almost the entire ruin of this tribe of Benjamin. It lay to the north of Jerusalem, being between twenty and thirty furlongs from it. (Jof. Ant. v. chap. 2. and Jewish War vi. chap. 2.) It stood on an hill, as the name imports.

Not

Not long after this, Jabeš-Gilead being besieged by the Ammonites, was timely relieved by Saul, and a great slaughter made of the enemy. The very name of this place imports, that it lay in Gilead, and so on the east of Jordan, and adjoining to the country of the Ammonites who besieged it. It was a town in Eusebius and Jerom's times, being six miles distant from Pella, and standing upon an hill, as one goes to Gerafa. It is sometimes simply called Jabeš in Scripture; and the inhabitants thereof are remarked in the sacred History, for their grateful remembrance of this benefit they received from Saul, when after his death, having heard that the Philistines had *fastened his body to the wall of Bethshan, they went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabeš, and burnt them there; and took their bones, and buried them under a tree at Jabeš, and fasted seven days.* Chap. xxxi. ver. 10—13. For which their gratitude they were highly commended by King David, 2 Sam. ii. 5—7.

In chap. xiii. ver. 5. we read, that the Philistines came up, and pitched in Michmash. This place, the text tells us, was *eastward from Beth-aven.* And Eusebius and Jerom inform us, that in their time it was a great town, retaining its old name, and lying nine miles from Jerusalem, near to Ramah. But now these two accounts are irreconcileable; and the fault seems to be either in the present reading of the Hebrew Text, or our rendering of it. The Seventy Interpreters read it Bethoron, and the Syriac and Arabic Interpreters read it Bethel; and Michmash might lie east of Bethel, and certainly did lie east of Bethoron the Nether (which the LXX. understood); but it could not lie east of Beth-aven (taken as distinct from Bethel), and yet be so near Ramah or Jerusalem as Eusebius and Jerom say. If therefore Beth-aven be the true reading, then the Hebrew word rendered by us *eastward* ought to be rendered *before*, or (as it is by the LXX.) *over against*; and so both accounts are very reconcileable, as may be seen by the map.

**PART III.** In the same chap. xiii. ver. 3. we read, that Jonathan, the son of Saul, *smote the garrison of the Philistines that was in Geba.* Now among the cities of Benjamin mentioned Josh. xviii. we read of Gaba, Gibeath, and Gibeon; and Josh. xxi. ver. 17. we read, that the two cities given to the children of Aaron out of the tribe of Benjamin, were Gibeon and Geba. Whence it is not to be doubted, but that Gaba, chap. xviii. was the same with Geba, chap. xxi. Some have been of opinion, that this Geba or Gaba was also the same with Gibeah; but this opinion is discredited, not only by Gibeath (which in all probability was the same with Gibeah) being expressly named as a distinct city from Gaba, (Josh. xviii.) but also by the circumstances mentioned in this 13th chapter of 1 Samuel, and elsewhere. For we read, chap. x. ver. 26. that Gibeah was the city where Saul dwelt, and hence, chap. xi. ver. 4. it is called *Gibeah of Saul;* and agreeably, chap. xiii. ver. 2. we read, that *Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and mount Bethel, and a thousand with Jonathan in Gibeah of Benjamin,* i. e. in the royal city of Saul. And in ver. 3. we presently read next, that *Jonathan smote the garrison of the Philistines that was in Geba:* which was therefore distinct from Gibeah, it being not likely, that the Philistines should have a garrison in the city where Saul was wont to reside. The words Geba and Gibeah do in the Hebrew tongue denote an hill; and hence some understand, by Geba in this place, some hill on the coasts of the Philistines. So the word Gibeah is rendered in our Bible, chap. vii. ver. 1. *The men of Kirjath-jearim brought the ark of the Lord into the house of Abinadab in the hill,* which others render in Gibeah; and so it is rendered in our own Bible, 2 Sam. vi. 4.

**7.** The other places mentioned in chap. xiii. have been already spoken of, except *the land of Shual,* ver. 17. (which and valley seems to have been that part of Ephraim which lay about of Zeboin. Ophrah, the city of Gideon, before <sup>b</sup> spoken of) and *the*

<sup>a</sup> Chap. vi. §. 7. of Vol. I. Part II.

*valley*

valley of Zeboim. Of this last name we read of two places in Scripture ; one whereof was one of the four cities destroyed with Sodom ; the other appertained to the tribe of Benjamin, as we learn from Neh. xi. 34. And this, without doubt, is the Zeboim here meant, which gave name to the adjoining valley, called here the *valley of Zeboim*.

In chap. xiv. we have mention made of a place called Migron, (ver. 2.) and two rocks, one called Bozez, the other Seneh. Migron was not far from Gibeah, as is plain from ver. 2 ; and as to the two rocks, the text expressly says, that *the forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah*, ver. 5.

In ver. 47. of this chapter we are informed of the power of Saul, that he fought against all his enemies ; amongst whom are mentioned *the Kings of Zobah*. That the country of Zobah pertained to the Syrians, is evident from 2 Sam. x. 6, 8. where we read expressly of the *Syrians of Zobah* ; and from their being hired by the Ammonites, (as is mentioned in the same place,) it appears, that Zobah lay in the parts of Syria adjoining to the Ammonites. And this is further confirmed from 2 Sam. viii. 3. compared with 1 Chron. xviii. 3. where we are informed, that *David smote the King of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates* ; and 2 Chron. viii. 3. we read, that *Solomon went to Hamath-Zobah, and prevailed against it, and there built Tadmor, or Palmyra*. From comparing together these several texts of Scripture, it seems clear, that the kingdom of Zobah lay on the borders of Nephtali, and the half tribe of Manasseh beyond Jordan, and so between the land of Israel and the river Euphrates, stretching from the neighbourhood of the Ammonites, to the land of Hamath. Hence Sabe and Barathena, mentioned by Ptolemy as cities of Arabia Deserta, in the confines of Palmyrene, seem to have been no other than Zobah and Berothai mentioned

CHAP. I.  
SECT. II.

8.

Of Migron,  
Bozez, and  
Seneh.

9.

Of Zobah.

**PART III.** tioned in the Scriptures, 2 Sam. viii. 8. See more, chap. ii. §. 29.

10. In 1 Sam. xv. we read, that Saul was by God's direction sent to destroy the Amalekites. To which end he gathered the Israelites together to Telaim, which in all probability was the same place with Teleim, reckoned among the cities of Judah, Josh. xv. 24. And this place was very proper for this purpose, as lying in the south part of the tribe of Judah, and so in the part adjoining to the Amalekites, as well as Edomites.

11. Saul having smitten the Amalekites, and took their King, came to Carmel, ver. 12. whereby is to be understood in this text, not the famous mountain so called, but a city of the south part of the tribe of Judah, mentioned Josh. xv. 55, and which seems to have given name to the territory round it. Of this city or country was Nabal, the husband of Abigail, whom David married; and from chap. xxv. we find that it lay in the south parts of Judah. Eusebius and Jerom tell us, that there was in their time a town, called Carmelia, ten miles from Hebron to the east, and wherein the Romans kept a garrison, which might very well be the same with the Carmel here mentioned.

12. In chap. xvi. Samuel is sent by God to Bethlehem, to anoint David. I have spoken of this place in chap. ii. §. 3. of our Saviour's Journeyings, or the first part of my Geography of the New Testament, it being the birthplace of our blessed Saviour, as well as of King David, from whom our Saviour was descended according to the flesh. To what is there said, I shall add here, that this place is otherwise called Ephrath, or Ephratah; and so sometimes Bethlehem-Ephratah, sometimes Bethlehem-Judah, namely, to distinguish it from another Bethlehem, lying in the tribe of Zabulon. It lies about six miles from Jerusalem to the south, or south-west, in the way to Hebron, as Eusebius and Jerom tell us; who add, that the monument of Jesse, the father of David, was shewn here

Of Bethle-  
hem.

here in their time. Mr. Maundrell tells us, that about CHAP. I.  
one hour and a quarter's distance from Bethlehem south- SECT. II.  
ward, are shewn those famous fountains, pools, and gar-  
dens, which are said to have been the contrivance and  
delight of King Solomon. To these works and places  
of pleasure that great prince is supposed to allude, Eccles.  
ii. 5, 6. where, amongst the other instances of his mag-  
nificence, he reckons up his gardens, and vineyards, and  
pools.

As for the pools, they are three in number, lying in a row above each other ; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular. The breadth is the same in all, amounting to about ninety paces. In their length there is some difference ; the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They are all lined with wall and plastered, and contain a great depth of water. Close by the pools is a pleasant castle of a modern structure ; and about the distance of one hundred and forty paces from them, is the fountain, from which principally they derive their waters. This the friars will have to be that *sealed fountain*, to which the holy spouse is compared, Cant. iv. 12. And, in confirmation of this opinion, they pretend a tradition, that King Solomon shut up these springs, and kept the door of them sealed with his signet, to the end that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them, but by a little hole like to the mouth of a narrow well. Through this hole you descend directly down, but not without some difficulty, for about four yards ; and then arrive in a vaulted room fifteen paces long, and eight broad. Joining to this is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps, says my author, the work of Solomon himself.

You

**PART III.** You find here four places, at which the water rises.

From these separate sources it is conveyed by little rivulets into a kind of basin, and from thence is carried by a large subterraneous passage down into the pools. In the way, before it arrives at the pools, there is an aqueduct of brick-pipes, which receives part of the stream, and carries it by many turnings and windings about the mountains to Jerusalem.

Below the pools here runs down a narrow rocky valley, inclosed on both sides with high mountains. This the friars will have to be the *inclosed garden*, alluded to in the same place of the Canticles before cited: *A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.* What truth there is in this conjecture, I cannot, says Mr. Maundrell, absolutely pronounce. As to the pools, it is probable enough they may be the same with Solomon's, there not being the like store of excellent spring-water to be met with any where else, throughout all Palestine, or the Holy Land. But for the gardens one may safely affirm, that if Solomon made them in the rocky ground, which is now assigned for them, he demonstrated greater power and wealth in finishing his design, than he did wisdom in choosing the place for it. Le Bruyn says, that he knows not how to be of their mind, that take them to be the work of Solomon, since he perceives not the least probability for it; yet he has given us a draught of them.

What has hitherto been spoken of lies to the south of Bethlehem. On the west thereof is shewn *the well of David*, so called, because it is held to be the same with that, the waters whereof David so passionately thirsted after, 2 Sam. xxiii. 15. It is a well, or rather a cistern, supplied only with rain, without any natural excellency in its waters to make them desirable; but we are told, that David's spirit had a further aim. The forementioned passage of Scripture runs thus: *And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. And David longed, and said, O that one would give*

give me drink of the water of the well of Bethlehem, which is by the gate ! And three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, &c. Now, according to this passage of Scripture, if that now-a-days shewn for the well of David is really such, then it appears from thence, that Bethlehem was of a greater extent than it is at present, since this well was formerly *at the gate of Bethlehem*, whereas it is now at some distance from the town.

About two furlongs beyond this well, are to be seen some remains of an old aqueduct, which anciently conveyed the waters from Solomon's pools to Jerusalem. This is said to be the genuine work of Solomon, and may well, says Mr. Maundrell, be allowed to be in reality what it is pretended for. It is carried all along upon the surface of the ground, and is composed of stones—feet square, and—thick, perforated with a cavity of—\_inches diameter, to make the channel. These stones are let into each other with a fillet, framed round about the cavity to prevent leakage ; and united to each other with so firm a cement, that they will sometimes sooner break (though a kind of coarse marble) than be separated. This train of stones was covered, for its greater security, with a case of smaller stones, laid over it in a very strong mortar. The whole work seems to be endued with such absolute firmness, as if it had been designed for eternity. But the Turks have demonstrated in this instance, that nothing can be so well wrought, but they are able to destroy it. For of this strong aqueduct, which was carried formerly five or six leagues, with so vast expence and labour, you see now only here and there a fragment remaining. And so much for Bethlehem. To proceed now with the sacred History.

We have in chap. xvii. the relation of the celebrated victory of David over Goliath, the giant of Gath. The Philistines were encamped at that time *between Shochoh and Azekah, in Ephes-dammim*, and the Israelites *by the valley of Elah*, ver. 1, 2. Of Azekah I have spoken al-

**PART III.** ready ; and it is plain from these texts, that Shochoh lay not far from Azekah. And accordingly there were in Eusebius and Jeroni's time two towns or villages of this name, lying in the road from Eleutheropolis to Jerusalem, (as Azekah did,) at nine miles distance. Whence it follows, that the valley of Elah, where the Israelites pitched, was likewise thereabouts, as also Ephes-dammim.

14. Saul having conceived an implacable hatred against Of Naoth. David, we read chap. xix. that David fled, and escaped to Samuel to Ramah, and told him all that Saul had done unto him. And he and Samuel went and dwelt at Naoth, which (as we are told the next verse) was in Ramah ; i. e. in the district of Ramah, otherwife called Ramathaim-Zophim, the birth-place and usual dwelling-place of Samuel. And consequently Sechu mentioned ver. 22. lay in the way from Gibeah of Saul to Ramah.

15. After this David withdrew to Nob, to Ahimelech the Of Nob. priest, who delivered to him Goliath's sword, chap. xxi. 1—9. That this Nob was a sacerdotal city, or a city assigned to the priests, is evident from chap. xxi. 19. and also from Nchem. xi. 32. where we find it not only reckoned among the Levitical cities, but also reckoned among the cities appertaining to the tribe of Benjamin. Indeed this is not reckoned among the cities first assigned to the priests, and it seems to have been added afterwards, and that only occasionally, whilst the ark was at Kirjath-jeirim.

16. From Nob, David went to Achish King of Gath ; where Of the fo-  
rest of Ha-  
reth. thinking himself in danger, he feigned himself mad, and so escaped thence to the cave Adullam. Thence he withdrew to Mizpeh of Moab, together with his father and mother, where these continued all the time of David's troubles. But David himself, at the direction of the prophet Gad, returned *into the land of Judah, and came into the forest of Hareth*, a place only mentioned here, (chap. xxii. ver. 5.) but lying in the tribe of Judah, as appears from the clause immediately foregoing, and probably not far from Keilah, of which we read in chap. xxiii.

17. For it being told David, that the Philistines had be-  
Of Keilah. sieged

sieged Keilah, he went and relieved it. Now this we find CHAP. I.  
SECT. II. reckoned among the cities of Judah, Josh. xv. 44. and it appears from several circumstances, that it lay on that part of Judah, which adjoined to the country of the Philistines, that is, in the west or south-west part of that tribe.

David being informed by God, that the men of Keilah would not be faithful to him, withdrew into the wilderness of Ziph. We find a city of this name mentioned 18.  
Of the wilderness of Ziph. Josh. xv. 55. together with Carmel and Maon; and therefore it probably adjoined to them; and accordingly here in the story of David we have mention made of Carmel and Maon, as adjoining to Ziph. So that it is not to be doubted, but by the Ziph, in the wilderness whereof David now lay, and where was the hill of Hachilah, is to be understood Ziph near Carmel and Maon. This is placed by Jerom eight miles eastward from Hebron.

From the wilderness of Ziph David withdrew into the adjacent wilderness of Maon, which was a neighbouring town to Carmel. Hence it is said of Nabal, chap. xxv. ver. 2. that *there was a man in Maon, whose possessions were in Carmel*; and Nabal, though he might dwell generally in Maon, yet is styled *Nabal the Carmelite*, from the place where his estate lay. See 2 Sam. ii. 3, 4, &c.

From the wilderness of Maon David went and dwelt in strong holds at Engedi, 1 Sam. xxiii. 29, &c. The old name of this place was Hazezon-tamar, as appears from Gen. xiv. 7. compared with 2 Chron. xx. 2. It was a city in the tribe of Judah, as appears from Josh. xv. 62. and that not far from the Salt Sea, and in a wilderness or desolate country. Hence it is not improbable, that the Jeshimon, or wilderness, on the south of which Ziph and Maon are said to be situated, 1 Sam. xxiii. 19, 24. is to be understood of the great wilderness lying from the Salt Sea, for some way westward, along the north coast of Judah. Engedi is taken notice of, Cant. i. 14. for its *camphire*, or (as others render it) *cypress*. And Jerom tells us, it was remarkable for *opobalsamum* (supposed to be

**PART III.** the same now-a-days called by the name of *balm of Gilead*), and that it was a great town in his days. But it is most remarkable on account of the great instance of loyalty shewn by David in an adjoining cave towards Saul. And a like instance we have again shewn by David to Saul in the wilderness of Ziph, after his return thither from the wilderness of Paran, 1 Sam. xxvi.

**21.** From the wilderness of Ziph David went again to Achish King of Gath, who gave him Ziklag, chap. xxvii. ver. 6. This was a city at first assigned to the tribe of Judah, but afterwards given to the tribe of Simeon, Josh. xv. 31. and xix. 5. But being a city bordering on the Philistines, if they had ever been driven out of it by the Israelites, it seems they had got it again at this time from the Israelites; whence the text says, that *Achish gave David Ziklag.*

**22.** Whilst David stayed here, which was a full year and four months, he went up and invaded the Geshurites, and the Gezrites, or Gerzites, and Amalekites; who then inhabited the parts on the south-west going to Shur and Egypt, 1 Sam. xxvii. 8. These Gerzites seem to be the same that are called Gerrhenians, 2 Macc. xiii. 24. from their chief town Gerra, mentioned by Strabo, as lying between Gaza and Pelusium in Egypt.

**23.** After this, the Philistines making war with the Israelites, came and pitched in Shunem; and the Israelites pitched in Gilboa, chap. xxviii. ver. 4. Shunem was a city in the border of the tribe of Issachar, Josh. xix. 18. and it being in this text placed next to Jezreel but one, it was in all probability the Shunem where the Philistines now encamped. For Jezreel is placed by writers at the west end of mount Gilboa; hence chap. xxix. ver. 1. we read, that the Israelites pitched by *a fountain which is in Jezreel*, before the fight at Gilboa. This Shunem is also remarkable for the Shunamite woman who was so kind to Elisha. The Aphek mentioned chap. xxix. ver. 1. was probably that which lay in the tribe of Judah, and is before spoken of.

**24.** Mount Gilboa, as Eusebius and Jerom tell us, was a ridge

Of mount  
Gilboa.

ridge of mountains, six miles distance from Scythopolis or <sup>CHAP. I.</sup> Bethshan ; among which was a town called Gilboa. These <sup>SECT. II.</sup> mountains are remarkable for the death of Saul and Jonathan, who were slain here.

While the armies lay in the camps already mentioned, <sup>25.</sup> Saul, desirous to know the event of the approaching battle, <sup>Of Endor.</sup> goes to a woman that had a familiar spirit, at Endor. (chap. xxviii. ver. 7.) This was a city of the half tribe of Manasseh, on the west of Jordan. And Eusebius and Jerom tell us, that in their days there was a great town of that name, near mount Tabor, being about five miles to the south of it. And this might very well be the Endor here spoken of.

David being dismissed by the Philistines, returned back <sup>26.</sup> to Ziklag, before the engagement at Gilboa. Being re-<sup>Of the</sup> turned thither, he finds that the Amalekites had made an <sup>brook Be-</sup> incursion into those parts, and took his wives captive, and burnt Ziklag. Whereupon David, by the direction of God, pursues after the enemy, and comes to the brook Besor. It is evident from the circumstances of this story, that this brook must be in the south-west border of the land of Israel, and so empty itself into the Mediterranean Sea. The more particular situation of it is what writers are not agreed about. Crossing this brook, David overtakes the enemy, and recovers all they had carried away ; and so returning to Ziklag, sent presents of the booty he had taken to his friends, at several places in these southern parts, which are either mentioned already, or not of note enough to be here particularly insisted upon. Only it may be of use to remark, that whereas it is said (1 Sam. xxx. 27.) that David sent of the spoil *to them that were in Bethel*, by Bethel here is to be understood, not Bethel lying in the north of the tribe of Benjamin, but Bethul mentioned among the cities of Simeon, Josh. xix. 4.

After the fight on mount Gilboa, the Philistines took <sup>27.</sup> the body of Saul, and fastened it to the wall of Bethshan. <sup>Of Beth-</sup> This was a city appertaining to the half tribe of Manasseh on the west of Jordan, and not far from Jordan, and the

**PART III.** south coast of the sea of Galilee. It was a considerable city in the times of Eusebius and Jerom, and was then, and had been for some ages, called by Greek writers, Scythopolis, i. e. *the city of the Scythians*. It is supposed to take this name from some remarkable occurrence here, when the Scythians made an inroad into Syria. It is said 2 Macc. xii. 29. to lie six hundred furlongs from Jerusalem. And thus much for the places mentioned in the first book of Samuel.

## CHAP. II.

*Of the Places mentioned in the second Book of Samuel, and not yet spoken of; that is, of the Places mentioned in the History of David, from the beginning of his Reign, to his appointing his Son Solomon to be anointed King.*

TWO days after David was returned to Ziklag, from the slaughter of the Amalekites, news were brought him <sup>1.</sup> *Of Bahurim.* of the death of Saul, 2 Sam. i. 1, 2, &c. Hereupon, by the direction of God, he removed to Hebron, and there was anointed King over the house of Judah, chap. ii. 1—4. But Abner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him to Mahanaim, and made him King over the other tribes. After this there was long war between the house of Saul and the house of David. One fight near Gibeon is particularly related chap. ii. ver. 12, &c. At length Abner, taking distaste at Ishbosheth, goes and makes his peace with David, upon condition he should bring David his wife Michal; which Abner did, her second husband (to whom Saul had given her, after he had first given her to David) going with her as far as Bahurim. This place is more remarkable, on account of Shimei's behaviour here towards David, when he fled from his son Absalom, of which we read chap. xvi. ver. 5—14. It appears, from the circumstances taken notice of in the context, that Bahurim was near the mount of Olives, and consequently not far from Jerusalem to the east, and situated within the tribe of Benjamin.

Abner being slain by Joab, and Ishbosheth by two Benjamites of Beeroth, David was by the universal consent of all the tribes anointed King over Israel, chap. v. ver. 3. <sup>2.</sup> *Of the ancient state of Jerusalem.* After which David went to Jerusalem, and took the strong hold of Zion. And David dwelt in the fort, and called it The city of David; and David built round about from Millo and inward; and experienced and skilful carpenters and masons, sent by Hiram King of Tyre, built David an house,

**PART III.** or royal palace. Chap. v. ver. 6—11. I take this to be a proper place to speak of the ancient state of Jerusalem, or of the several places thereof, mentioned in the history of the Old Testament.

3. It is an opinion generally received, and not without much probability, that Jerusalem is the same city which, Gen. xiv. 18. is called Salem, and whereof Melchisedek is there said to be King. Not that Salem, or the city of Melchisedek, was of equal extent with Jerusalem in after-times; but Jerusalem was no other than the city of Salem, enlarged and beautified by the Kings of all Israel, David and Solomon, and by some of the succeeding Kings of Judah, after the division of the twelve tribes into the two distinct kingdoms of Judah and Israel.

4. The word Salem does in the Hebrew language signify *peace*, as St. Paul observes, Heb. vii. 2. And as the city of Melchisedek, called Salem, is probably thought to be the same with Jerusalem; so it is certain, that Jerusalem was otherwise called Jebus; for we expressly read, Josh. xv. 8. that Jebusi, or rather Jebus, (compare 1 Chron. xi. 4.) was the same with Jerusalem. Now as Jerusalem preserves the name of Salem in the last part of it, so it is thought to preserve the name of Jebus in the former part of it, and to be nothing else than a name compounded of Jebus and Salem, and (for better sound sake, by the change of one letter, and omission of another) softened into Jerusalem, instead of Jebussalem or Jebusalem. It is indeed true, that the word, which in the Seventy Interpreters, and in others, and so in our English translation from them, is rendered Jerusalem, in the original or Hebrew text is most frequently, if not always, written Jerusalaim, as if it were a dual; whereby may probably be denoted, that the said city did consist principally of two parts, one whereof was the *old city*, that was in the time of Melchisedek and of the Jebusites; and the other part was the addition, or new buildings added to the old city by King David and his son Solomon, or their successors, and which for its largeness might be esteemed as a *new city*, or *new Jerusalem*;

In what  
sense the  
same with  
Salem; the  
city of Mel-  
chisedek.

Of the  
name Je-  
rusalem,  
or Jeru-  
saim.

*Jerusalem* ; and so both these two parts together, the *old* CHAP. II. *city*, or *old Jerusalem*, and the *new city*, or *new Jerusalem*, — might give occasion to denote the whole city by the dual name of *Jerusalaim*.

It is also further observable, that the Hebrew word *Jerusalem* is, I think, always rendered in the Septuagint Of the translation of the Old Testament, *Jerousalem*, or *Jerusalem*. name *Hierosolyma*. But in the writings of the New Testament we find it rendered, not always by the forementioned name, but frequently by the name *Hierosolyma*. As for the latter part of the said name, we find it given (omitting the former part) not only to this city we are speaking of, but also to another in Pisidia or Lycia. Nay, we are told, that there was in Lycia, or more peculiarly in Pisidia, not only a city called *Solyma*, but also that all the Pisidians in general were formerly called *Solymi*. Whether the Pisidian city *Solyma* (from which likely the people took the name of *Solymi*) was originally called *Salem*, as well as the city of Judea we are speaking of ; or whether the Greeks, as they turned the former part of the name *Jerusaleni*, viz. *Jeru*, into a word of their own language somewhat like it, viz. *Hiero*, (i. e. *sacred*,) so turned also the latter part *Salem* into the Greek name *Solyma*, as somewhat resembling it, is uncertain. But certain it is, that *Hierosolyma* (into which the Greeks, according to their usual fashion, moulded *Jerusalaim* or *Jerusalem*) does import as much as *Sacred Solyma* ; and perhaps the Greeks were induced to use the forementioned word *Hierosolyma*, not as a singular, but as a plural, in allusion to the Hebrew *Jerusalaim*, which seems to be not a singular, but a dual ; and to denote (as is above observed) the two principal parts, of which *Jerusalem* did consist in the times of the Kings, David and Solomon, and their successors, *viz.* the old city built before it was taken by David, and the new city added thereunto by David and the succeeding Kings.

As to the old city, or more ancient part of *Jerusalem*, Of the old (built before it was taken by David, and made his royal city, called by some the *feat*,) it is styled by some writers *the city of Melchisedek* ; city of Melchisedek. not

**PART III.** not that it is certain, that he was the founder thereof, nay, the contrary seems more probable; but because this was the city inhabited in the time of Melchisedek. It is supposed to have taken up the north or north-west part of Jerusalem.

**7.** In Gen. xiv. 17, 18. we read, that the *King of Sodom* <sup>Of the valley of Shaveh, or the King's dale.</sup> *went out to meet Abraham (after his return from the slaughter of Chedorlaomer) at the valley of Shaveh, which is the King's dale.* *And Melchisedek King of Salem brought forth bread and wine.* Hence it is reasonably inferred, that this *valley of Shaveh* lay near to Salem, and that the *King's dale* here mentioned is no other than the *King's dale*, wherein Absalom is said to *rear up for himself a pillar*, 2 Sam. xviii. 18. This place was distant (as Josephus informs us, Antiq. b. vii. chap. 9.) but two furlongs from Jerusalem, as it was in his time. It is thought by some, that this *King's dale* was no other than the valley of Jehoshaphat lying on the east of Jerusalem, between it and mount Olivet; others make it different, yet so as to come up near to the valley of Jehoshaphat, and to lie on the south-east part of the city, near to the King's gardens. Whether it took the name of the *King's dale* from this its situation near to the King's gardens or palace, or from its being the place where the Kings were wont to exercise themselves, or at least to entertain themselves in seeing others perform the exercises of running, riding, or the like, is not agreed, and is impossible to be determined.

**8.** Another place mentioned in the sacred History as appertaining to Jerusalem, before it was taken by David, <sup>Of the fort of Zion.</sup> is the *fort or strong hold of Zion*. Zion or Sion is a mountain or hill on the south of old Jerusalem, and higher than the hill on which old Jerusalem stood. For this hill seems to be denoted in Josephus <sup>a</sup> by the name of Acra, than which he expressly asserts the hill, on which the *upper city* stood, to be higher. But the *upper city* is, I think, agreed by all to be the same with the *city of David*, and

<sup>a</sup> *Jewish War*, b. vi. chap. 6.

the Scripture <sup>b</sup> expressly asserts *the city of David* to be the CHAP. II.  
*same with the strong hold of Zion*. Whence it necessarily —— follows, that the hill of Zion was higher than the other hill, on which the old city of Jerusalem stood. Hereupon this hill of Zion was made choice of as a proper place to build a fort or citadel upon, whilst it was in the hands of the Jebusites. For that there was a fort or strong hold built thereon during that time, is evident from 2 Sam. v. 7. where we read, that notwithstanding the great confidence the Jebusites seem to have had in the strength of this fort, yet *David took the strong hold of Zion*; which, I think, plainly implies, that there was *a strong hold on Zion* before David took it.

After that David had taken from the Jebusites the fort of Zion, the Scripture tells us, that he called it *the city of David*; forasmuch as he built hereon, not only a royal palace for himself, but also several other buildings, so as to rise to the largeness of a city, taking up in after-reigns the greatest part, if not all, of mount Sion. The largeness of this city of David is denoted, 2 Sam. v. 9. by this expression: *David built round about from Millo and inward*. The meaning whereof has very much exercised commentators, especially as to the word Millo; which therefore I shall somewhat the longer insist upon.

The Hebrew word, considered as to its etymology or derivation, is probably thought to be deduced from a root signifying *to be full*, or *filled*. Hence some, and among them the Rabbi Kimchi, (as the learned Buxtorf has observed,) suppose Millo to be used in the sacred History to denote a large capacious place, designed for public meetings, and which was therefore called Millo, from its being used to be *full* of people at such times. And this sense of the word is very applicable to Judg. ix. 6. where it first occurs in the sacred History. For when it is there said, that *all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech King*, hereby

<sup>b</sup> 2 Sam. v. 7.

PART III. may be probably denoted thus much, that as *all the men of Shechem*, i. e. all the commonalty or inferior inhabitants, so also *all the house of Millo*, i. e. all the principal inhabitants who made up the governing part of the city, and were wont to assemble together in the public town-house, or guild-hall, did consent to and attend on the setting up of Abimelech for King. And accordingly the place at Jerusalem called by the same name of Millo is thought to have been designed for much the same use. That it was some public building may, I think, be probably inferred from the peculiar notice taken of it among the other public works of Solomon. For in 1 Kings ix. 15. we read, that *the reason of the levy, (or tax,) which King Solomon raised, was this; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, &c.* Where since we find Millo joined with *the house of the Lord*, and the *royal palace*, it may probably be inferred, that it was also itself *a public building, or house*, especially since it is expressly called, 2 Kings xii. 20. *the house of Millo*. And the circumstance, for which it is mentioned in this last text, seems further to confirm the opinion I am speaking of, that Millo was a place where the principal persons of the state did meet together. For we are told in the said text, that *the servants of King Joash arose, and made a conspiracy, and slew him in the house of Millo*; namely, when he was come thither probably to debate or consult with his princes, and other principal persons, upon some state affair. An instance of the like nature is very well known to all, that have any acquaintance with the Roman history, in reference to the murder of the famous Julius Cæsar, slain in the senate-house at Rome, by a party that had formed a conspiracy against him, and thought no place more proper to put it in execution, than the said Roman *Millo*, or senate-house.

As, from what has been said, it may, not without probability, be supposed, that the house at Jerusalem, called Millo, was a public house of state; so I think, from what is said concerning the same, in 2 Chron. xxxii. 5. it may be

be further inferred, that this public house of state was also CHAP. II. a fort of armoury, or place where arms were wont to be kept; or at least a place of more than ordinary strength. For in the chapter last cited we read, that *when Hezekiah saw that Sennacherib was come, and was purposed to fight against Jerusalem, he took counsel with his princes*; and, among other things thought proper to be done on that occasion, *he strengthened himself and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.* Now it being in this place particularly said, that among other methods used by Hezekiah to fortify Jerusalem against Sennacherib, one was this, *the repairing of Millo*; hence it naturally follows, that Millo was a place of more than ordinary importance to the strength of the city Jerusalem. And since, immediately after the *repairing of Millo*, there is mention of *making darts and shields in abundance*, this may possibly proceed from the defect of these found to be in the house of Millo, where they were usually reserved against times of war, or the like occasions.

The situation of the house of Millo is expressly said in 11. this 32d chapter of *Chronicles*, ver. 5. to be *in the city of Millo*, where *David*; and so either upon mount Sion, or some place ad-<sup>Millo,</sup> situated. joining thereto. And it is further remarkable, that though it be said in 2 Sam. v. 9. that *David built round about from Millo and inward*, yet it seems evident, that this must be understood proleptically, i. e. as if it had been said, David built round about, from that place where Millo was *afterwards* built by Solomon. For it is expressly said, 1 Kings ix. 15. that Solomon raised a levy *to build* (among other places) *Millo*; and ver. 24. of the same chapter it is said, or at least plainly intimated, that after Solomon had built an house or palace for the daughter of Pharaoh, his queen, *then he built Millo.*

But there is another opinion concerning this Millo at 12. Jerusalem, which is not to be passed by in silence, be-<sup>Another</sup> cause embraced by several learned men. Whereas then <sup>opinion</sup> concerning <sup>there</sup> Millo.

PART III. there was a valley or hollow, that lay between mount Sion and the other mount or hill, on which the old city, or the city of Melchisedek, stood ; they supposed Solomon filled up this hollow, and had it evened so as that from mount Sion to mount Moriah, on which he built the Temple, there was a plain even way. Whence the way or causey thus made by *filling up* the forementioned hollow, they suppose to be called Millo, in reference to the signification of the root, whence this word is thought to be derived, the said root (as has been before observed) signifying *to be full*, or *filled up*. That there was a causey raised by Solomon from mount Sion to the Temple, they infer from 2 Chron. ix. 11. where it is said, that *the King made terraces to the house of the Lord, and to the King's palace.* The word here rendered *terraces* may be otherwise translated (as is observed in the margin of our Bible) *stays*, or supports, to keep up the said *terraces*. But in neither sense will these last words amount to a good proof, that the said *terraces* or causeys were such as were made by filling up the hollow between mount Sion and mount Moriah. And therefore I rather think the opinion I am now speaking of concerning the import of the name Millo is wholly founded on the vulgar Latin version of 1 Kings xi. 27. For whereas the latter part of this text is rendered in our translation agreeably to the Hebrew, thus : *Solomon built Millo, and repaired (or closed) the breaches of the city of David his father* ; instead hereof, in the vulgar Latin version it is rendered after this manner : *Salomon ædificavit Mello, et coæquavit voraginem civitatis David patris sui* ; i. e. *Salomon built Mello, and evened the hollow of the city of David his father.* How the author of this Latin version came thus to render the Hebrew text, is hard to conjecture ; the Hebrew words, which he renders, *coæquavit voraginem*, *evened the hollow*, having no affinity thereto, and therefore he is single in his interpretation, all the other ancient interpreters following the same sense that our translators have done. Particularly it is not so easy to account, how the Latin interpreter came to make choice of the

the word *vorago* ; unless in the said hollow or small deep CHAP. II. valley there was a whirlpool or quagmire, as the said word — does properly denote in the Latin tongue.

In short, it seemis to me (considering the several ancient versions, and what is said by commentators) most probable, that Solomon made a noble magnificent way from the royal palace on mount Sion, to the temple on mount Moriah, and in order hereunto there was a noble causey raised across the valley between the said two mountains ; not so high as to make the way all along upon a level, but, however, so as to make the ascent and descent from one to the other very easy. Hence, as we read (1 Kings x. 5.) *of the ascent by which Solomon went up unto the house of the Lord*, and (1 Chron. xxvi. 16.) *of the causey of the going up or ascent* ; so we read (2 Kings xii. 20.) that *Joash was slain in the house of Millo, which goes down to Silla*. Which word Silla is thought by some learned commentators to denote the same that Mefillah is elsewhere put for ; namely, a *causey*. And it is further thought, that as from the valley between the two mounts, Sion and Moriah, there were two steepnesses, one towards the temple or mount Moriah, the other towards the palace or mount Sion ; so this last was that which is peculiarly denoted by the *descent of Silla* ; and that the house of Millo stood near this descent.

. It remains only to observe, in reference to the foreinentioned expreſſion, viz. *David built round about from Millo and inward*, that the original word rendered *inward* may also be translated, *to the houſe* ; and so thereby might be denoted, that David built round about, from the place where Millo was afterwards built by Solomon, *to his own house* or palace. And consequently it is not improbable, that the palace and Millo stood on two opposite fides of mount Sion : so that to say, that David built *round about* from Millo to the palace, was as much as to say, that David built from one part of mount Sion quite round to the opposite part. And consequently by this expreſſion

thus

PART III. thus understood was aptly enough described the largeness of the city of David.

13. In 1 Kings ii. 10. we are informed, that *David was buried in the city of David*. And the same we read of Solomon, 1 Kings xi. 43. And in the series of the sacred History we read that Rehoboam, Abijam, Asa, &c. were *buried with their fathers in the city of David*. Whence it appears, that those famous grots at Jerusalem, now-a-days called *the sepulchres of the Kings*, cannot be the place, where either the Kings of all Israel, David and Solomon, or their successors in the kingdom of Judah, were generally buried: forasmuch as these grots lie without (what is now-a-days called) the gate of Damascus, and on the north side of the city, and so at a considerable distance from the city of David, where the Scripture expressly asserts David and Solomon, and most of the Kings of Judah, to have been buried.

Whoever was buried here, this is certain, says Mr. Maundrell, that the place itself discovers so great an expence both of labour and treasure, that we may well suppose it to have been the work of Kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed, instead of walls. On the south side of the court is a portico nine paces long, and four broad, hewn likewise out of the natural rock. This has a kind of architrave running along its front, adorned with sculptures of fruits and flowers, still discernible, but by time much defaced. At the end of the portico on the left hand you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within you arrive in a large fair room, about five or six yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plumbets could build a room more regular. And the whole

whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think, says my author) six more, one within another, all of the same fabrick with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

In every one of these rooms, except the first, were coffins of stone placed in niches, in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands; but now most of them were broken to pieces. The sides and ceiling of the rooms were always dropping, with the moist damps condensing upon them. To remedy which nuisance, and to preserve these chambers of the dead clean, there was in each room a small channel cut in the floor, which served to drain the drops that fell constantly into it.

But the most surprising thing belonging to these subterraneous chambers was their doors; of which there was only one remaining entire, being left as it were on purpose to puzzle the beholders. It consisted of a plank of stone, of about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner as to resemble a piece of wainscot. The stone, of which it was made, was visibly of the same kind with the whole rock, and it turned upon two hinges in the nature of axles. These hinges were of the same entire piece of stone with the door, and were contained in two holes of the immovable rock, one at the top, and the other at the bottom.

From this description it is obvious to start a question, how such doors as these were made? Whether they were cut out of the rock, in the same place and manier as they now hang? Or, whether they were brought, and fixed in their station, like other doors? One of these must be supposed to have been done; and whichever part we choose as most probable, it seems at first glance to be not without its difficulty. But thus much I have to say, says Mr. Maundrell, for the resolving of this riddle, which is wont

**PART III.** to create no small dispute among pilgrims, viz. that the door, which was left hanging, did not touch its lintel by at least two inches ; so that, I believe, it might easily have been lifted up, and unhinged. And the doors, which had been thrown down, had their hinges at the upper end, twice as long as those at the bottom : which seems to intimate pretty plainly, by what method this work was accomplished.

To the forementioned account of these sepulchres, given us by our own countryman, the Rev. Mr. Maundrell, I shall adjoin one or two particulars from what Le Bruyn hath said concerning the same place. He observes then, that this place lies, not only to the north of Jerusalem, but also about an Italian mile out of Jerusalem ; that the large square room (mentioned also by Mr. Maundrell) has several small doors, that lead out into five or six other apartments, each of them forty or fifty paces square, and round which there are several other less rooms, some of which are made in fashion of ovens. It is in these rooms they laid the dead bodies upon benches, raised about two or three feet from the ground, and which are cut out of the very rock, (called therefore by Mr. Maundrell, niches,) and some they laid upon the ground. Le Bruyn tells us, he found in these rooms as many sepulchres, or places for corpses, as amounted in all to about fifty. In one of these rooms, which seemed to be more lofty than the rest, he saw three coffins, one broken, and the other two whole. They were all open, upon the front of the chief of which were engraven two rounds in the nature of circles, each of them having several lines drawn close to one another. Between these two rounds are three pieces of branch-work like palm-trees, and one at each end, being five in all. The cover of this coffin, which lies upon the ground, is likewise adorned with branch-work. The pieces of the coffin, that is broken, lie upon the ground just by, and had formerly some decoration or ornament.

The Rev. Mr. Maundrell, speaking of these grots, called now-a-days *the sepulchres of the Kings*, says, for what reason

reasen they go by that name is hard to resolve ; it being CH AP. II. certain, none of the Kings either of Ifrael or Judah were buried here, the holy Scriptures assigning other places for their sepulchres. Unles, adds he, it may be thought perhaps, that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. Now the words of this text run thus in our English version : *And Hezekiah slept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David.* Where by the *ſons of David*, Mr. Maundrell seems to understand ſuch as were not Kings of Israel or Judah, but his other ſons properly ſo called, and immediately born of him. Whereas, I think, thereby are rather to be understood Solomon, and the ſucceeding Kings of Judah, called the *ſons of David*, by a form of ſpeech frequently made uſe of by the ſacred writers, who by the name of *ſons* denote, not only the *immediate ſons* properly ſo called, but also *grandſons*, and *all others descended* from a perſon in any ſucceeding generation. So that, when it is ſaid in the forecited text, that Hezekiah was buried in the chiefeſt of the ſepulchres of *the ſons of David*, thereby may be very well meant, that he was buried in the chiefeſt of the ſepulchres of the *Kings descended of David*. Whence it will follow, that he was probably buried in the city of David. And this opinion is exprefly confirmed by the Syriack and Arabick interpreters in their version of the ſaid text.

The opinion therefore mentioned by Le Bruyn seems to be more probable, namely, that here were the ſepulchres of Manaffe, his ſon Amon, and his grandson Josiah, Kings of Judah. For the Scripture tells us, that *Manaffe was buried in the garden of his own house, in the garden of Uzza*, 2 Kings xxi. 18 ; and ver. 26. of the fame chapter, it is ſaid of his ſon Amon, that *he was buried in his ſepulchre, in the garden of Uzza*. By which exprefſion may be denoted, that these two Kings, Manaffe and Amon, were not buried in the uſual ſepulchres of the Kings, ſituated in the city of David ; but in another place, where was

**PART III** formerly the garden of one Uzza ; and which perh� Manasseh might purchase or procure by some other means, and being delighted with the pleasantnes of the said gardens, might build there an house ; which is called, in the forecited 2 Kings xxi. 18. *his own house*, as it were to distinguish it from the royal palace built and inhabited by his royal ancestors in the city of David, or on Mount Sion. But now that Josiah was also buried here, is not expressly said in the sacred History. In 2 Kings xxiii. 30. it is only said, that he was buried in *his own sepulchre* ; and in 2 Chron. xxxv. 24. it is said, that he was buried in *the sepulchres of his fathers* ; but it is not added, where those sepulchres lay, whether in the city of David, or in the garden of Uzza. And therefore he might be buried in *the sepulchres of his fathers*, and yet be buried in *the garden of Uzza* ; forasmuch as his father Amon and grandfather Manasseh are both expressly said to have been buried in the said garden. Since then these three Kings are, I think, the only Kings of Judah, that were buried at Jerusalem, and are not said to be buried in *the city of David* ; and since these sepulchres we are speaking of, on the north of Jerusalem at a mile's distance, were not within the city of David, and yet still discover so great an expence, both of labour and treasure, as Mr. Maundrell observes, that they may well be supposed to have been the work of Kings ; and since, lastly, nothing hinders, but the garden of Uzza might be in this very place ; on these considerations, I think, it is not improbable, that here were the sepulchres of Manasseh and Amon, if not also of Josiah. By what Le Bruyn says, it seems, that it is further supposed, that the three coffins mentioned by Le Bruyn were those, wherein the aforesaid three Kings were laid. And thus much for the sepulchres of the Kings at Jerusalem.

14. - The next thing I shall speak of in relation to old Jerusalem, shall be the gates thereof mentioned in Scripture. Of the gates of Jerusalem. They are by some reckoned only nine ; but more occur in sacred History, at least more names. For therein we read of the *sheep-gate*, the *fish-gate*, the *horse-gate*, the *old-gate*,  
the

the *gate of the valley*, the *gate of the fountain*, the *dung-gate*, the *water-gate*, the *high-gate*, the *gate of Ephraim*, — CHAP. II. &c.

The *sheep-gate* is supposed to have been near the Temple, and that through it were led the *sheep*, which were to be sacrificed, being first washed at the pool Bethesda near the gate.

The *fish-gate* is supposed by some to have been on the west side of the city; because the sea, viz. the Mediterranean sea, lay that way. But since it is certain, that the sea of Galilee afforded also fish, the westerly situation of the Mediterranean sea is but a very weak argument for the westerly situation of this gate. Hence others place this gate on the north side of old Jerusalem, next after the gate of Ephraim, and the old gate proceeding from west to east. And this supposition seems to be founded on Nchem. xii. 39. where we find the like order observed.

And it is not to be doubted, but that the *gate of Ephraim* was on the north side of the city; because on that side lay the tribe of Ephraim, to which the chief road probably lay through this gate, whence it came to have the name of the *gate of Ephraim*; there being several instances to be found of the like nature amongst us, viz. of gates or streets taking their names from some remarkable country or city, to which they lead. Whether this gate be the same as is now-a-days called the *gate of Damascus*, as leading to Damascus, is not certain, but seems probable.

Otherwise the gate of Damascus was probably either the fish-gate already spoken of, or else the old-gate; with much probability supposed to be so called, as remaining from the times of the Jebusites.

As for the *horse-gate*, its situation is altogether uncertain. Some there are that think, that this gate, and the sheep-gate, and fish-gate, were so called because they were in manner of three several market-places; and at one gate sheep, at another fish, and at the third horses were sold.

**PART III.** The *gate of the valley*, doubtless, took its name from leading into some valley ; and it is thought that the valley, into which it thus led, was the *valley of Jehoshaphat*. And this it must be, if the opinion, mentioned by the ingenious gentleman and our countryman Mr. Sandys, be well grounded; according to which, the gate formerly called the *gate of the valley*, or *valley-gate*, is supposed to be the same with that which is now-a-days called *St. Stephen's gate*, which is not far from the golden-gate, or great gate, that leads into that which was formerly the court of the Temple ; namely, at the north-east corner of the wall that surrounds the said court. Mr. Sandys likewise supposes, that this *gate of St. Stephen* was not only formerly called the *valley-gate*, but also the *gate of the flock* ; whereby, I suppose, he means, what is called by others the *sheep-gate* ; and consequently, according to his opinion, the *valley-gate* and the *sheep-gate* were only two different names for the same gate. Perhaps he might be induced to embrace this opinion from the nearness of the pool Bethesda to St. Stephen's gate, wherein the sacrifices, as he observes, were washed, before they were delivered to the priests. But since the *valley-gate* and *sheep-gate* are distinctly mentioned in the book of Nehemiah, it seems more probable, that they were two distinct gates.

The *dung-gate* mentioned in the Old Testament probably stood in the same place, where that stands which is now-a-days called by the same name ; and consequently a little above the south-west corner of the Temple-court wall. It is supposed to take this name from its use, the dung or filth of the beasts that were sacrificed being carried from the Temple through this gate.

The *gate of the fountain* is thought to have been so named from its nearness to the fountain, either of Siloam, or of Gihon. The fountain of Siloam is placed by Mr. Sandys, in his draught of Jerusalem, somewhat south of the *dung-port* or *dung-gate*. And not far from it he places a fountain, called now-a-days the *fountain of the blessed Virgin*. And from comparing what is said Nehem. ii. 13,

14. it appears not improbable, that the *gate of the fountain* CHAP. II. might be somewhere hereabout. If it be rather supposed, that this gate stood near the fountain of Gihon, then it must be in a different quarter of the city ; namely, on the west side, at least near the south-west corner of the city.

The *water-gate* (as well as several of the former) did doubtless take its name from its use ; it being the gate, through which probably was brought the water that served the city, or at least the Temple. Which latter opinion seems to be somewhat favoured by Nehem. iii. 26. where it is said, that *the Nethinims* (i. e. the Gibeonites, whose busines, among other things, was to draw water for the service of the Lord) *dwelt in Ophel* (a tower, or part of the wall so called from the said tower) *unto the place over against the water-gate toward the east.*

The *high-gate* is supposed by some commentators (on 2 Chron. xxiii. 20.) to have been the principal gate of the royal palace. But from what is said, Jerem. xx. 2. of the high-gate, it appears to have been *by the house of the Lord.* It is in this latter text styled *the high-gate of Benjamin* ; and that, as is thought, from its situation towards the land or tribe of Benjamin. Which opinion is much favoured by Jerem. xxxvii. 12, 13. where we read, that as *Jeremiah was going out of Jerusalem into the land of Benjamin, when he was in the gate of Benjamin, a captain of the ward was there*, who seized him. And thus I have gone through the several gates of the city Jerusalem above mentioned, and which are, if not all, yet very nigh all, that are mentioned in the Old Testament.

It remains now to take notice of the mountains, or hills, 15. in or near Jerusalem, and which occur in the sacred history of the Old Testament. And the first I shall mention is the celebrated mount Zion or Sion, whereon stood the city of David, and therein the royal palace ; as also the ark of the Lord in the midst of the tabernacle, or tent, that David there pitched for it. On this last account it is, that this hill is frequently styled in the book of Psalms, the *holy hill*, and the like. And, by way of excellency,

**PART III.** the said hill is used in Scripture to denote the whole city of Jerusalem, and consequently mount Moriah, whereon the Temple of Solomon was built, and whither the ark of the Lord was afterwards removed. The holy *hill of Sion* was situated, according to some few, in the north part of Jerusalem; but it seems a much more probable opinion, and as such is received by much the greater part of the learned, that it is no other hill than that which is now-a-days taken for mount Sion, situated on the south of present Jerusalem, as being great part of it without the walls thereof; but anciently, viz. from the reign of David, it was the southern and principal part of Jerusalem.

16. The mount or hill Moriah, on which Solomon built the Temple, lay in the eastern part of the city Jerusalem. But then this is to be understood probably of mount Moriah, taken in its more proper or restrained sense. For, taken at large, it seems to denote all that tract whereon the western, if not the northern, part of Jerusalem stood; and to be the same called by Josephus in Greek, *Acra*. For Moriah in Hebrew is of the same importance with *Acra* in Greek, each in its respective language denoting *high*. Whence those words of God, (when he tried Abraham's faith and obedience, by commanding him to offer up Isaac,) *get thee into the land of Moriah*, are by the Seventy Interpreters rendered, *get thee into the high land*, Gen. xxii. 2.

Of mount Olivet, which lies east of mount Moriah, I have spoken elsewhere in my Geography of the New Testament, Part I. chap. vi. §. 9.

17. I pass on therefore to take notice of the *mount of Corruption*, as it is styled in our English Bible, 2 Kings xxiii. 13. By others it is styled, *the mountain of Offence*. It took these names from being the place where *Solomon built high places for Aſhtoreth, the abomination (or idol) of the Zidonians, and for Chemosh, the abomination of the Moabites, &c.* For such as follow idols are said in Scripture to *corrupt* themselves thereby; and it is no less certain, that they do by the same give great *offence* to God, and for his sake to all good men. This *mount of Corruption or Offence*

*Offence* is thought by many of the learned to be the same CHAP. II. with mount Olivet; insomuch, that in the margin of some of our English Bibles I find it so explained. But there are others that take it to be a different mount, lying on the south or south-west of Jerusalem, near mount Sion, being separated from this last by the valley, called in Scripture, the *valley of Hinnom*. Mr. Sandys tells us, that this mount is now-a-days called *the mountain of ill Counsel*, as being said to be the place where the Pharisees took counsel against Jesus.

The *valley of Hinnom*, or, as it is sometimes called, *the valley of the son of Hinnom*, is remarkable on account of the unhumane and barbarous, as well as idolatrous, worship here paid to Molech<sup>a</sup>; parents making their children to pass through the fire, or burning them in the fire, by way of sacrifices to the said idol. To drown the lamentable shrieks of the children thus sacrificed, it was usual to have musical instruments playing the while: whence the particular place, where the said sacrifices were wont to be burnt, was peculiarly called Tophet, the word Toph in the Hebrew tongue denoting the same as Tympanum (probably derived from the former) in the Greek or Latin tongue, and so answering to our English word Tymbrel. And from the aforementioned burning of persons in this place, hence Gehinnom, which is in Hebrew *the valley of Hinnom*, and by the Greeks is moulded into Gehenna, is used in Scripture to denote *Hell*, or *Hell-fire*. This valley is but straight or narrow, as Mr. Sandys informs us; and upon the south side of it, near where it meets with the valley of Jehoshaphat, is shewn the spot of ground, formerly called the *potters-field*, but afterwards Aceldama, or *the field of blood*.

As Gehenna, or the *valley of Hinnom*, was, for the reason above mentioned, used to denote *Hell*; so the *valley of Jehoshaphat* is thought by some to be the place where the future judgment shall be; this opinion being founded

<sup>a</sup> Compare 2 Kings xxiii. 10. and 2 Chron. xxviii. 3.

**PART III.** on what is said in the prophecy of Joel, chap. iii. ver. 2, 12. where God speaks thus: *I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them for my people, &c. — Let the heathen be weakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.* If Jehoshaphat be taken as a proper name, it is scarcely to be doubted, but that it was so named from the King of Judah of that name. But then it will be difficult to assign any good reason, why it was so named from the said King, if, according to the common opinion, it be the valley lying on the east of Jerusalem, between it and mount Olivet, and through which the brook Kidron, or Cedron, runs, whence it is otherwise called *the valley of Cedron*. Hence others suppose by the *valley of Jehoshaphat* to be denoted, in the forecited prophecy, the place where Jehoshaphat had that most signal victory, recorded 2 Chron. xx. which they suppose to make but one continued valley with that between Jerusalem and mount Olivet, the channel of the Cedron being continued from the one to the other. And hence it is further supposed, that by what is said in the forementioned prophecy, is to be understood an allusion to the great overthrow given by Jehoshaphat to his enemies; that God would in like manner overthrow the enemies of his church in his appointed time. Lastly, others take the word *Jehoshaphat* to be not a proper name, but appellative, and so to denote the *judgment of God*, or *the great judgment*. And in this sense it is left wholly uncertain, what valley is there peculiarly spoken of.

20.  
Of the  
mount or  
fountain  
Gihon.

I have reserved the mention of Gihon to this last place, because it is not agreed whether it be a mountain or a fountain. That it should be a fountain, and head of a stream, some are induced to think, because they find the same name given to one of the rivers of Paradise; and also mention made of *the upper water-course of Gihon*, which *Hezekiah stopped, and brought straight down to the west side of the city of David*, 2 Chron. xxxii. 30. Others think, that it was the name, not only of a fountain, but also of

an adjoining mountain, or hill. And, from what is before CHAP. II. said of it in the text just now cited, its situation is generally assigned to be near mount Sion, and on the west side thereof. It was at this Gihon, that Solomon, by the special order of David, was anointed King over Israel, as we read 1 Kings i. 33. And this is thought to carry in it some inducement to suppose, that Gihon was a fountain; David making choice of this fountain for anointing Solomon, in opposition to his other son Adonijah, who was at the same time setting up for King, near Enrogel; i. e. *the well, or fountain of Rogel*, on another side of Jerusalem, of which more sect. 36. And thus much for old Jerusalem. Proceed we now with the series of the sacred History.

The first war David had, after he was made King over all Israel, and had fixed his royal seat at Jerusalem, was with the Philistines, who came and spread themselves in the *valley of Rephaim*, chap. v. ver. 18. It is evident from Josh. xv. 8. that this valley (there rendered *the valley of Giants*) lies near to Jerusalem, and in the confines of the two tribes of Judah and Benjamin. The road from Jerusalem to Bethlehem, as Mr. Maundrell informs us, lies through this valley, famous for being the theatre of several victories obtained here by David over the Philistines. Whence some will have it to be called *the valley of the Rephaim, or Giants*, as being the place where the Rephaim, or men of *gigantic* stature and strength among the Philistines, were subdued by David, or his worthies. It might perhaps take this name from some of the Rephaim living in these parts in the more early times after the flood; this opinion receiving some countenance from the Rephaim being mentioned among the Hittites, Perizites, Amorites, &c. Gen. xv. 20, 21. as I above observed in Vol. I. Part I. chap. viii. §. 52.

As for Baal-perazim, mentioned chap. v. ver. 20. it is evident, from the circumstances of the sacred History, that it lay either in this valley of Rephaim, or near it; and it seems to be the same that is called *mount Perazim*, Isaiah xxviii. 21.

David

**PART III.** David having given the Philistines several defeats, is said, — chap. viii. ver. 1. to have subdued them, and to have taken

23. **Of Metheg-ammah.** Metheg-ammah out of their hands. This name Metheg-ammah is variously understood by expositors; some taking it for an appellative, others for a proper name. It is evident, that the writer of the book of Chronicles understood thereby *Gath and her towns*. For whereas it is said, 2 Sam. viii. 1. *And after this it came to pass, that David smote the Philistines, and subdued them; and David took Metheg-ammah out of the hand of the Philistines;* in the other place, viz. 1 Chron. xviii. 1. it is related thus: *Now after this it came to pass, that David smote the Philistines, and subdued them; and took Gath and her towns out of the hand of the Philistines.*

24. **Of the valley of Salt.** After this we have an account in the remaining part of

the eighth chapter, how David extended his dominion as far as to the river Euphrates, subduing the Syrians of Zobah and Damascus; and how the King of Hamath sent his son to congratulate him upon his victory over the King of Zobah; and how he dedicated to God the silver and gold which he had taken from the Syrians, and Moabites, and Ammonites, and Philistines, and Amalekites; and how he subdued Edom, making a great slaughter of the Edomites. Of all these people and countries we have spoken already, and shall speak again of Zobah and Hamath in the ensuing paragraphs, viz. 28, 29. What is here more particularly to be remarked is concerning *the valley of Salt*, mentioned ver. 13. of this eighth chapter. As to its situation, it appears from 2 Kings xiv. 7. that it lay near the land of Edom, and therefore in all probability near the Salt Sea also, the parts adjacent to the said sea abounding with salt. As to the people who are smitten or overcome in this valley, they are said 2 Sam. viii. 13. to be the Syrians; but in 1 Chron. xviii. 12. they are said to be the Edomites. And it is not to be questioned, but this last is the truest reading, not only on account of the situation of the valley of Salt near to the Edomites, and at a great distance from the Syrians, according to the acceptation of the word in those

those days; but also, because both the Greek, and Syriack, CHAP. II. and Arabick interpreters did evidently read it Edom, not Aram, as it now stands in the Hebrew Bibles in this place of Samuel. And the error in the present Hebrew text clearly arose from the similitude of the Hebrew words אֶדְם and אֶרְם, two of the consonants in the Hebrew words, which we render Edom and Aram, being exactly the same; and the other, viz. the Hebrew D and R being very much alike, as ד and ר; and so easily to be mistaken the one for the other.

David being established in his kingdom, enquires, chap. 25. ix. whether there was not any left of the house of Saul, Of Lodebar. that he might shew him kindness for Jonathan's sake. And hearing of Mephibosheth, a son of Jonathan's, he sends for him from Lodebar, which was a place situated on the east of Jordan, and probably in the half tribe of Manasseh on that side the river Jordan; at least it was not far from Mahanaim, as may be gathered from chap. xvii. 27. where we read, that *Machir the son of Ammiel of Lodebar* (and the same with whom Mephibosheth lived, before that David sent for him) *brought beds* and other necessaries to David, when he was come to Mahanaim.

The Ammonites having basely abused the servants of 26. David, hereupon ensued a war. In order to which, the Ammonites sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen; and of the King of Maacah a thousand men; and of Ish-tob twelve thousand men: which were all put to flight by the soldiers of David. I have in the former volume spoken something of Ish-tob, and also of Hamath, and in this same volume of Zobah; but it may not be unuseful however to take notice here together of the respective situation of these several kingdoms, as also of the kingdoms of Rehob and Maacah, mentioned in this tenth chapter, and of the kingdom of Gefshur, mentioned in the thirteenth chapter of this second book of Samuel: forasmuch as all these were neighbouring kingdoms bordering on the land of Israel, to the north and north-east.

**PART III.** I shall begin with the kingdom of Rehob, or, as it is  
otherwise called, Beth-rehob. For as we are told, 2 Sam.

**27.** *Of the king-  
dom of Re-  
hob, or  
Beth-re-  
hob.* x. 6. that *the children of Ammon sent and hired the Syrians  
of Beth-rehob*; so ver. 8. of the same chapter we read, that *the Syrians of Rehob, &c. were by themselves in the field.*

So that it is not to be doubted, but that Rehob and Beth-rehob were one and the same country or kingdom, so named from its principal city Rehob. For Josh. xix. 28. we find a city of this name allotted to the tribe of Asher; and Judg. i. 31. we read, that the said Rehob was one of the cities, out of which Asher did not drive out his inhabitants. Whence, as it may be rationally inferred, that it was a great and strong city; so it may be inferred also, that it lay in the north part of the land of Israel; forasmuch as Asher was one of the northern tribes of Israel. And since it is further certain from the Scripture, that, of the two most northern tribes on the west of Jordan, Asher was that situated on the Mediterranean Sea; and since we are also informed, Judg. xviii. 28. that *Laish was in the valley by Beth-rehob*; and this Laish was certainly the same afterwards called Dan in the Old Testament, and Cæsarea Philippi in the New Testament: from all these circumstances laid together, we are enabled to make more than a conjecture, as to the situation of the city and kingdom of Rehob; namely, that it was situated in the north part of the tribe of Asher, on the west of Laish, or the city Dan. And this situation is still more confirmed by what is said of Rehob, Num. xiii. 21. that the spies *went up and searched the land of Canaan, from the wilderness of Zin unto Rehob*; whereby is denoted the length of Canaan, *from the wilderness of Zin* southwards, to Rehob northwards.

**28.** *Of the abovementioned kingdoms, that which I shall  
here speak of next is the kingdom of Hamath, as probably  
adjoining to the kingdom of Rehob northwards. Which  
opinion is, I think, put out of doubt by the text last cited,  
which in the whole runs thus: So they (i. e. the spies)  
went up and searched the land, from the wilderness of Zin  
unto*

*unto Rehob, as men come to Hamath.* By which last clause CHAP. II. it seems plainly denoted, that Rehob was that part of Canaan that joined on next to the country or kingdom of Hamath. And this expression in the said clause, *as men come to Hamath*, is of the same importance with that other expression so frequently used in the sacred writings, *unto the entrance of Hamath*, or *unto the entering into Hamath*, or *entering in of Hamath*. The plain meaning of which seems to be no other, than *unto the border of Hamath*, or where one began to *enter* into the kingdom of Hamath, as one travelled out of Canaan. I have formerly observed<sup>b</sup>, that it is most probably thought, that the city Hamath was the same called by the Greeks, Epiphania; the situation of which agrees very well to what we have here said. So that the kingdom of Hamath probably extended itself from the land of Canaan, or more particularly from the kingdom of Rehob southwards, to the city Epiphania northwards, but how much higher is uncertain; and from the coast of the Mediterranean Sea westward, to the kingdom of Damascus (or Syria more properly so called) eastward; as may be inferred from Ezek. xlvi. 17—20. This kingdom is frequently denoted in Scripture by the *land of Hamath*, and herein lay Riblah, 2 Kings xxiii. 33. And as the extent of the land of Israel is frequently denoted by this expression, *from Dan unto Beer-sheba*, and Num. xiii. 21. *from the wilderness of Zin unto Rehob*; so 1 Kings viii. 65. it is denoted by this expression, *from the entering in of Hamath, unto the river of Egypt*; and in like manner, 2 Kings xiv. 25. by this, *from the entering in of Hamath, unto the sea of the plain*.

To the east or south-east of Hamath did adjoin the kingdom of Zobah. For it is plain from Scripture, that it lay between the land of Israel and the river Euphrates, as has been before observed in this chapter. What more is to be added here is this, that though we have very early mention made of Damascus in the Scripture history, even

<sup>b</sup> Vol. I. Part I. chap. vii. sect. 18.

**PART III.** in the history of Abraham ; yet we do not read of a King of Damascus, till the days of Solomon. In 2 Sam. viii. 5, 6. we read, that *the Syrians of Damascus came to succour Hadadezer King of Zobah*, and that *David put garrisons in Syria of Damascus*. And 1 Kings xi. 23, 24. we read, that *God stirred him (i. e. Solomon) up an adversary, Rezon the son of Eliadah, who fled from his lord Hadadezer King of Zobah. And he gathered men unto him, and became captain over a band, when David slew them of Zobah ; and they went to Damascus, and dwelt therein, and reigned in Damascus*. From these circumstances it seems probable, that Damascus then had no King of its own, and was not only tributary to Hadadezer, or Hadarezer, King of Zobah, but was more immediately under his government. However this was, certain it is from 2 Sam. x. 19. that Hadarezer was at that time the most powerful Prince of those parts, as having several neighbouring Kings *servants* or tributaries to him ; and that (as it seems probable from ver. 16.) even on the east side of the Euphrates. Whence it is not to be doubted, but that the Syrians of Damascus were also his tributaries, if not his more immediate subjects. It is also evident from 2 Sam. viii. 9, 10. that this King of Zobah would have subjected to him the King of Hamath also. For the text expressly faith, that *Hadadezer had wars with Toi, who was King of Hamath* ; and that *Toi sent Joram his son unto King David, to salute (or congratulate) him, because he had fought against Hadadezer, and smitten him*. Nay, that Hadadezer did get away from Toi some part of his country, seems probable from 2 Chron. viii. 3, 4. where we read, that *Solomon went to Hamath-Zobah, and prevailed against it, and built Tadmor in the wilderness, and all the store cities which he built in Hamath*. Where Hamath-Zobah was probably so called, as being a part of the kingdom of Hamath, seized on by the King of Zobah ; which is confirmed by what follows concerning Solomon's building store cities in Hamath ; namely, that part of it before mentioned, which the King of Zobah had formerly got by conquest, and which likewise now appertained

pertained to the Kings of Israel by conquest. From what CHAP. II. has been said, it plainly appears, that the King of Zobah — was the most potent Prince of those parts in those days, and that the Syrians of Damascus were either his subjects or tributaries. Upon Hadarezer's last defeat, recorded 2 Sam. x. 19. we read, that when *all the Kings that served Hadarezer saw they were smitten before Israel, they made peace with Israel, and served them*; and we read before, chap. viii. ver. 6. that *David put garrisons in Syria of Damascus*. When therefore we read 1 Kings xi. 23. that *Rezon, who fled from Hadadexer King of Zobah, gathered men unto him, and became captain over a band, when David slew them of Zobah; and they went to Damascus, and dwelt therein, and reigned in Damascus*; the beginning of this new kingdom must be referred to the latter end of Solomon's reign. And hence the kingdom of Damascus may be looked upon to have arose out of the kingdom of Zobah, or to be no other than one and the same kingdom, which formerly had Zobah, and afterwards Damascus, for its capital city, or the seat of its King.

To the south of the kingdom of Zobah seems to have 30. been situated the land of Ish-tob, adjoining to mount Gi-<sup>Of the land of Ish-tob.</sup> lead on the east, and so bordering on the land of the Ammonites to the north. This is probably the same country that is called barely Tob in the history of Jephthah; it being very usual for the Hebrews to denote the same place, sometimes by a simple name, sometimes by a compound; as Rehob and Beth-rehob have been plainly shewn above to denote one and the same country or kingdom. Whether there was any city of the name Tob or Ish-tob, does not appear from the sacred History.

As it is but highly probable, that Tob lay without the 31. borders of the land of Israel, inasmuch as it is no where said in Scripture to be given to the Israelites; so far as we read Josh. xiii. 11—13. that the *borders of the* <sup>Of the kingdoms of Ge-  
shur and Maachah.</sup> *Geshurites and Maachathites* were given by Moses to the Israelites, that seated themselves on the east of Jordan; and that, *nevertheless, the children of Israel expelled not the* *Geshurites,*

**PART III.** *Geshurites, nor the Maachathites : but the Geshurites and Maachathites dwell among the Israelites unto this day :* hence it is evident, that the cities Geshur and Maachah, the two capitals of two small kingdoms, lay within the borders of the land of Israel ; and consequently on the south side of mount Libanus ; and so on the south of the kingdom of Zobah, and on the west or north-west of the land of Tob. That Geshur and Maachah were the capitals of two kingdoms, is evident from our having express mention made of the King of Geshur, 2 Sam. iii. 3. and of the King of Maachah, 2 Sam. x. 6. How these two cities or kingdoms lay in respect one to another, is not to be certainly determined ; but it is certain, they both lay in the north part of the half tribe of Manasseh on the east of Jordan.

32. It remains only to observe, that, from what has been said, it appears, that Zobah and Damascus lay without the borders of the land of Canaan, and within the borders of Aram or Syria, and therefore, that there is no difficulty as to the inhabitants being called Syrians of Zobah, and Syrians of Damascus. But now it seems certain, that Rehob or Beth-rehob lay within the land of Canaan ; and therefore it may be asked, why the inhabitants thereof were called Syrians (and not rather Canaanites) of Rehob or Beth-rehob. And the most probable reason seems to be, either that the descendants of Aram or Syrians did in process of time dispossess the Canaanites, who were the original possessors of this tract ; or else, that the then inhabitants, though they were Canaanites, yet were in confederacy with the Syrians, or tributaries to them, and so esteemed by the Israelites as Syrians. It seems evident from Scripture, that the river Jordan was the eastern boundary of the land of Canaan ; and it is very probable, that the tract lying on the north-east thereof was originally planted after the flood by the descendants of Aram ; and therefore the people of Maachah are properly styled Syrians of Maachah ; and also Geshur may properly enough be said by Absalom to be in Syria, 2 Sam. xv. 8.

**The Syrians of Rehob, Zo-  
bah, Geshur, and Maachah,  
how so called.**

To return now to the series of the sacred History. The CHAP. II. King of the Ammonites (as hath before been said) having put an affront of the highest nature on the servants of David, and a war thereupon ensuing, the Ammonites, with the Syrians their confederates, were vanquished by the Israelites. Notwithstanding which, Hadadezer King of Zobah, and chief of the confederates, was resolved to try a second battle. And the two armies met and engaged at a place called Helam, on the east of Jordan, 2 Sam. x. 16, 17. in which engagement the Syrians received so great an overthrow, that the text, ver. 19. tells us, *the Syrians feared to help the children of Ammon any more.* This Helam is probably thought to be the same with Almatha, mentioned by Ptolemy in the region of Trachonitis.

After this, Rabbah the capital city of the Ammonites was taken by David, in the siege whereof Uriah was slain. 34. Absalom goes to Ge-shur. Which being brought about by the direction of David, in order to conceal the better his wicked practices with Uriah's wife, it pleased God to afflict David, notwithstanding his repentance, with several and great temporal afflictions through the remaining part of his life. Hence we read chap. xiii. of his son Ammon being killed by another of his sons, Absalom, for forcing his sister Tamar; and that afterwards Absalom fled, and went to Talmai the King of Geshur, his grandfather. For 2 Sam. iii. 3. we are told, that Absalom was the son of David by Maacah, *the daughter of Talmai King of Geshur.* This kingdom we have just now spoken of in this chapter; and of Rabbah, the capital city of the Ammonites, I have largely spoken, Vol. I. Part II. chap. iii. sect. 12.

After some years Absalom is brought again into the presence of his father King David, by the means of Joab; 35. Of Tekoah. who, to compass this end, employs a woman of Tekoah, of note for her wisdom or cunning. This Tekoah is situated to the south of Bethlehem, about nine miles distant, as Mr. Maundrell tells us, who had a sight of it from Bethlehem. It was one of the cities, fortified by Rehoboam upon the

**PART III.** revolt of the ten tribes. It gave name to an adjoining wilderness, famous for a signal overthrow there given to the Ammonites, Moabites, and Edomites, in the reign of Jehoshaphat, 2 Chron. xx. 20. The city itself is remarkable for being the native place of the prophet Amos, Am. i. 1.

36. **Absalom** had not been long received into favour, but **Of Enrogel.** he forms a great conspiracy against his father; insomuch, that David was forced to quit Jerusalem, and to withdraw unto the east side of Jordan, to Mahanaim, probably a place of great strength. In the history hereof we have mention made, chap. xvii. ver. 17. of Enrogel, which was a place not far from Jerusalem, on the east or north-east side of it, lying in the confines of the two tribes of Judah and Benjamin, as appears from Josl. xv. 7. and xviii. 16.

37. **The battle** between the armies of David and Absalom **Of the wood of Ephraim.** was fought *in the wood of Ephraim*, chap. xviii. ver. 6. Which is undoubtedly to be understood, not of any wood lying in the tribe of Ephraim, on the west of Jordan, (for Absalom as well as David were passed over Jordan, chap. xvii. 24.) but of some wood lying on the east side of Jordan, and so named on some other account, perhaps as lying over against the tribe of Ephraim.

38. **As for Rogelim,** the dwelling-place of Barzillai, famous **Of Rogelim.** for his loyalty and affection to David, it is nowhere else mentioned, and therefore it is uncertain, in which of the tribes on the east of Jordan it was situated. But certain it is, that it lay near mount Gilead, and so either in the half tribe of Manasseh, or else in the tribe of Gad; because Barzillai is expressly styled a Gileadite, chap. xvii. ver. 27.

39. **After this,** Sheba, a man of mount Ephraim, made a **Of Abel-bethmaachah.** party against King David, and betakes himself to Abel-bethmaachah; where he is beheaded by the inhabitants. This city is placed by Jerom in the way from Eleutheropolis to Jerusalem, and so in the tribe of Judah. But as this seems not agreeable to the circumstances of this transaction; so it appears much more probable, that it was situated

situated in the north part of the land of Israel, in the tribe CHAP. II. of Naphtali: for there we find a city of this name situated, and taken with several others, first by Benhadad King of Syria, 1 Kings xv. 20. and afterwards by the King of Asyria, 2 Kings xv. 29.

In chap. xxi. ver. 18, 19. we read of two battles between the Israelites and Philistines at Gob. Now this place being no where else mentioned, no certainty can be had as to its situation, but what may be inferred from the parallel place, 1 Chron. xx. 4. where these battles are said to be fought at Gezer, of which we have already spoken, Vol. I. Part II. chap. iv. sect. 20. So that either Gob and Gezer were the same place, or else (which seems more likely) were neighbouring places, and so the battles fought between them, or near them, might be indifferently termed, battles at Gob or Gezer; as now-a-days the same famous late fight in Germany is promiscuously styled, *Blenheim fight*, or *Hochstedt fight*.

This second book of Samuel concludes with an account of David's giving command to Joab and others, to take the number of the Israelites. In order whereto, the officers employed therein *passed over Jordan, and pitched in Aroer, on the right side of the city, that lies in the midst of the river of Gad, and towards Jazer*. Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, and to the strong hold of Tyre, and to all the cities of the Hivites, and the Canaanites; and they went out to the south of Judah, even to Beer-sheba, chap. xxiv. ver. 5—7.

The city of Aroer, we learn<sup>a</sup> from several texts, was situated on the bank of the river Arnon; and Josh. xiii. 25. it is said to be before Rabbah, (whereby is meant either Rabbah the chief city of the Ammonites, or, as some think, Ar the chief city of the Moabites,) and it appertained to the tribe of Gad, Num. xxxii. 34. In conjunction with this city Aroer, there is several times mention

<sup>a</sup> Deut. ii. 36. iii. 12. and iv. 48. and Josh. xii. 2. and xiii. 9, 16. and 2 Kings x. 33.

**PART III.** made of a city, which is, Deut. ii. 36. said to be *the city that is in the river*; and Josh. xiii. 9, 16. *the city that is in the midst of the river*. Now commentators are very much divided as to the import of those expressions; but I shall take notice of no other difference in their opinions, than that some think, *the city* said to be *in the river*, was a distinct city from Aroer; some think, that they are one and the same, which consisted of two parts, one lying on the bank of the river Arnon, and the other lying *in the river*, or *in the midst of the river*; that is, on a spot of ground surrounded by the river, or on a little island made by the Arnon. And this last opinion seems to be countenanced, not only from this *city in the river* being thus mentioned with Aroer, but also from the very name of Aroer. For the Hebrew word אָרוֹר Aroer, seems to be compounded of the word אַר Ir (which denotes a *city*) doubled; and so to import that Aroer was a *double city*, or as it were two cities joined together. Nor is there any thing I know of in the Hebrew text, which does discountenance this opinion, though it is discountenanced in our translation. What is said of it in the place of the book of Samuel we are speaking of, seems rather, I think, to favour it. For when we here read, that *they pitched in Aroer, on the right side of the city that lies in the midst of the river of Gad*, the last clause seems to be added only exegetically, or more fully to explain on which side or part of Aroer they pitched; and so to import thus much, that *they pitched in Aroer, namely, on the right side of that part of the city, that lies in the midst of the river of Gad*.

43.  
Of the ri-  
ver of Gad.

Whence by the way it appears, that the *river of Gad* here mentioned was probably no other than the river Arnon; so called, as rising in the eastern borders of Gad, and running along the same for a considerable way, till it came to the south border of the tribe of Reuben.

44.  
Of Jazer,  
and the sea  
of Jazer.

From Aroer, the officers, that were sent to take the number of the Ifraclites, went to Jazer; for so the words in the Hebrew text import, rather than *towards Jazer*. This was a considerable city lying also in the tribe of Gad, and

and probably *towards*, if not *on* the east border of it, Josh. CHAP. II. xiii. 25. It lay north of Aroer, and so in the way from the south part of Peræa, (or the country beyond Jordan,) to the north part thereof; which was the way that the officers took their route. Eusebius and Jerom tell us, it lay ten miles west of Philadelphia, and fifteen miles from Heshbon, and at the head of a large river, which running from it fell into the river Jordan. And since we have mention made of the *sea of Jazer*, Jer. xlvi. 32. hence it is very probably conjectured, that Jazer was situated near a lake, lying not far from the bottom of the hills on the east of the tribe of Gad; which lake was denoted by the name of the *sea of Jazer* (as the *lake of Gennesareth* was otherwise called the *sea of Galilee*;) and that the river mentioned by Eusebius and Jerom issued out of this lake, and ran into the river Jordan.

From Jazer the officers continued their course still northwards to Gilead, (which was the north-east part of the land of Israel, as has been before observed,) and so to the land of Tahtim-hodshi. Which words in the Hebrew tongue do import (as is observed in the margin of our Bible) *the netherlands newly inhabited*; and therefore by this name may probably be denoted the low country, lying about the lake Semechonites, which lake lay north of the lake of Gennesareth, between it and the head of Jordan, and had a great deal of marshy ground about it. Now this marshy tract might probably be improved by draining, and so rendered more fit for receiving both men and cattle, and therefore might be of late years better inhabited, and so come to have the name of Tahtim-hodshi given to it.

What is said in the foregoing paragraph concerning the situation of the land of Tahtim-hodshi, seems to me to receive some countenance from the mention of Dan-jaan next to it, in the course of the officers' journey. For this is agreed upon by commentators, to be no other than that which is most frequently denoted by the simple name of Dan, lying at the head of the Jordan, and thought to be

**PART III.** here called Dan-jaan, from its neighbourhood to the woods of Libanus.

**47.** From Dan-jaan the officers came to Zidon, and so to Tyre, and thence continuing southwards to Beersheba, *ne*y taken frequently mentioned as the most southern extremity of the land of Israel, as Dan is for the most northern. So number the that from hence we plainly learn the course that the officers took. They set out from Jerusalem, first to the south parts of the country beyond Jordan ; thence they proceeded to Gilead, or the north-east parts of the said country ; then they went all along the north parts of the land of Israel, from Gilead, by Dan, and so to Zidon, the north-west city of the land of Canaan ; then turning southwards they came to Beersheba, and thence *to Jerusalem, at the end of nine months and twenty days.* And the number of the people given up to the King was *eight hundred thousand men that drew the sword in Israel, and five hundred thousand men of Judah.*

**48.** God being offended at David's numbering the people, *sent a pestilence upon Israel, of which there died from Dan to Beersheba, seventy thousand men.* But David, by the advice of the prophet Gad, went up and reared an altar unto the Lord, *in the threshing-floor of Araunah the Jebusite, (where the destroying angel stayed his hand,) and offered burnt-offerings and peace-offerings ; and the Lord was intreated for the land, and the plague was stayed.* Now this *threshing-floor of Araunah* is agreed by the learned to be upon mount Moriah, whereon Abraham was ordered to sacrifice Isaac, and whereon Solomon afterwards built the Temple. And here concludes the second book of Samuel.

## CHAP. III.

Of such Places as are mentioned in the first Book of Kings,  
and not spoken of before.

THE first book of Kings begins with giving us an account of David's being now grown old ; and how there-  
upon his then eldest son Adonijah set himself up for King, making a great entertainment for his party near Enrogel. 1. Solomon anointed King at Gihon. News whereof being brought to David, he ordered his son Solomon to be anointed King at Gihon ; of which place we have before spoken, in our description of the city of Jerusalem, chap. ii. §. 20. as of Enrogel, *ibid.* §. 36.

Some time after David's death, Solomon orders Abiathar the priest, who had sided with Adonijah, to retire from Jerusalem to Anathoth his own city, being one of the cities of the tribe of Benjamin, that were given to the sons of Aaron ; and, as Eusebius and Jerom tell us, no more than three miles distant from Jerusalem, and that to the north, as Jerom further informs us in his comments on Jerem. i. For the prophet Jeremiah was of this same city, as he himself tells us, chap. i. ver. 1.

Solomon going to Gibeon to sacrifice, and there preferring *wisdom* before other things, God gave him not only *wisdom*, but also *riches and honour*, so that there was not any among the Kings like unto him all his days, *chap. iii. 1—13.* Accordingly we are informed *chap. iv. ver. 21.* that *Solomon reigned over all kingdoms, from the river (Euphrates) unto the land of the Philistines, and unto the border of Egypt* ; or, as it is expressed ver. 24. *He had dominion over all on this side the river*, (i. e. on the west side of the Euphrates) *from Tiphrah, even to Azzah.* Where, as by Azzah is denoted Gaza, a city lying in the south-west corner of the land of Israel, and <sup>b</sup> elsewhere spoken of ; so Tiphrah is very probably thought to be the same

<sup>b</sup> Geography of the New Testament, Part II. chap. ii. §. 6.

with

**PART III.** with Thapsacus, a considerable city lying on the Euphrates, and frequently mentioned by Heathen writers. There is mention made, 2 Kings xv. 16. of a Tiphrah, that Menahem, then King of Israel, smote : but this must be different from the Tiphrah before mentioned, and must, according to the circumstances of the story, lie not far from Tirzah, and so on the west side of the river Jordan, in the land of Israel.

4.  
Of Solo-  
mon's  
Temple.

In the following chapters (from the fifth to the eighth inclusively) we have an account of the building of Solomon's Temple, of which I have spoken largely in my Geography of the New Testament, Part I. chap. iii. §. 7. It will not, I suppose, be unacceptable to the reader, to have here represented to him two draughts relating to Solomon's Temple, taken from Villalpandus.

The first draught, No. 1. represents the *ichnography* or *ground-plot* of the whole Temple, both courts and buildings.

The second draught, No. 2. represents the *ichnography* or *ground-plot* of the Temple, or house of the Lord more properly so called ; which consisted of these two principal parts, the *sanctuary* or *holy*, and the *holy of holies*, or *most holy*.

From these draughts compared together may be framed a somewhat just idea of the Temple of Solomon, as to the nobleness and magnificence of its structure. And that it was a most noble and magnificent structure, and every way most agreeable to the rules of symmetry and proportion, can in no wise be rationally doubted, or indeed without great impiety, since we learn from 1 Chron. xxviii. that the Temple was built by Solomon according to the pattern which God himself had been pleased to give to David for that purpose. *Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat ; and the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round*

round about, &c.—All this, said David, the Lord made me CHAP. III. understand in writing by his hand upon me, even all the —— works of this pattern, 1 Chron. xxviii. 11—19.

And as God was pleased thus to impart to David a pattern whereby the Temple was at first to be built; so the measures of the several parts of the Temple, set down in the prophecy of Ezekiel, chap. xl. &c. are supposed by Villalpandus to have been exactly agreeable to the pattern first given.

Now the measures of the several parts of the Temple are expressed in the forecited chapters of Ezekiel, by *cubits* and *reeds*: which by Villalpandus are supposed to have such a proportion one to the other, as that sixteen of the said measuring reeds were equal to an hundred cubits, and consequently one measuring reed was equal to six cubits and a quarter of a cubit. Wherefore, supposing these cubits to have been the same with those whereby the measures of the Ark of Noah are described by Moses in the book of Genesis, (and this is most probable, forasmuch as the Divine Wisdom was the designer of the Ark as well as of this Temple,) and consequently supposing (with Bishop Wilkins, and other learned persons that have written of the Ark) the said cubit to answer to our foot and an half; it will hence follow, that one such measuring reed was equal to nine feet four inches and an half of ours. According to which, supposing the length of one side of the outermost wall of all that belonged to the Temple, to have been one hundred twenty and five reeds, (which is the length assigned to it by Villalpandus,) it will follow, that the same length measured by our feet would contain one thousand one hundred and seventy-one feet ten inches and an half. And forasmuch as the four sides of the said outermost wall were each of them of the same length; hence the whole area or plot of ground inclosed by the said outermost wall was a square, containing about one million, three hundred seventy-three thousand, two hundred and eighty feet square; that is, about one and thirty acres and an half.

**PART III.** In like manner, supposing with Villalpandus, that the second wall, which incloſed that which was esteenied the *outermost court* of the Temple, (for the ground incloſed by the first or outermost wall, spoken of in the foregoing paragraph, was not esteenied one of the *courts*,) and which by Villalpandus is called the *court of the Gentiles*; supposing, I say, the wall of this outermost court to have been one hundred and ten reeds long on each of its four fides, it will follow, according to the aforementioned proportion, that each fide was a little above one thousand and thirty-one of our feet in length.

Lastly, supposing with Villalpandus the length of each fide of that wall which encompassed that which was called the *outer court*, or the *court of Israel*, (because none but Israelites, or such as obſerved the whole Mosaick Law, could enter into it,) to have been each fide of it eighty reeds long, it follows, that each fide was seven hundred and fifty of our feet in length.

As for the measures of the upright buildings of the Temple, they may be found by the ſcale inserted in the orthographical draught of the Temple, as to reeds or cubits, and ſo (by what has been here ſaid) as to our feet. As for the feveral parts of the Temple, they are, I think, ſufficiently explained in the draughts of the Temple, by the help either of the numerical references, viz. 1, 2, 3, &c. or else of the alphabetical references, viz. A, B, C. I ſhall therefore ſay nothing more here, but refer the reader to the feveral draughts of the Temple adjoining to these pages, for his further information.

5. In chap. ix. ver. 10—13. we read, that *when Solomon of the land had built the two houses, the house of the Lord, and the King's house, that then King Solomon gave Hiram the King of Tyre (who had furnished Solomon with cedar-trees, and with fir-trees, and with gold according to all his desire) twenty cities in the land of Galilee.* Which not pleasing Hiram, when he came to see them, *he called them the land of Cabul*; the word Cabul denoting in the Hebrew tongue *displeasure, or dirty*. As to the ſituation of

of these cities, it is but reasonable to suppose, that they CHAP. III. were such as lay near to Tyre, whereof Hiram was ————— King.

In ver. 15—18. of the same 9th chapter, among other cities and places said to be built by Solomon, we have <sup>6.</sup> <sup>Of Tadmor.</sup> mention made of *Tadmor in the wilderness*, which is the only one that hath not been before spoken of, and therefore is here to be described; and this shall be done by giving the reader an abstract of what is said concerning this place in our Philosophical Transactions for the months of November and December, 1695, and from Dr. Hallifax's Letter to Dr. Edward Bernard, published in the Philosophical Transactions for October, 1695.

The city of Tadmor, whose remains in ruins do with so much evidence demonstrate the once happy condition thereof, seems very well to be proved to be the same city which Solomon, the great King of Israel, is said to have founded under that name in the desert. Josephus (Jewish Antiq. book viii.) tells us, that the Syrians called it in his time Thadamora; but the Greeks, Palmyra. Hence the writer of the Philosophical Transactions thinks the name Palmyra to be Greek, and to have no relation to the Latin word Palma (signifying a palm-tree, which are said to have abounded in these parts, and are therefore thought by others to have given name to this city, the Hebrew word Thamar having a great affinity to the Hebrew name Tadmor, and signifying also a palm-tree). However, the forementioned writer thinks the name Palmyra to be rather of a Greek extraction, namely, from Palmyos or Palmyrs, which Hesychius interprets *King Father*; or perhaps from Palmytes, which, according to the same Hesychius, was an Egyptian God.

History is silent as to the fate and circumstances of this city, during the great revolutions in the East. But it may well be supposed, that so advanced a garrison as this was (i. e. being at so considerable a distance from the Holy Land) continued not long in the possession of the Israelites; especially since immediately after Solomon they fell into civil

**PART III.** civil dissension, and were divided into two distinct kingdoms. So that it is not to be doubted, but this city submitted to the Babylonian and Persian monarchies, and afterwards to the Macedonians under Alexander, and the Seleucidæ. But when the Romans got footing in these parts, and the Parthians seemed to put a stop to their farther conquests in the East, then was this city of Palmyra (by reason of its situation, being a frontier, and in the midst of a vast sandy desert, where armies could not well subsist to reduce it by force) courted and caressed by the contending parties, and permitted to continue a free state, a mart or staple for trade, for the convenience of both empires.

With these advantages of freedom, neutrality, and trade, for near two centuries, it is not strange, that it acquired the state and wealth answerable to the magnificence of its noble structures. But when the Romans under Trajan had made it appear, that there was no comparison between the puissance of the Parthians and them, (Trajan having taken Babylon, and Ctesiphon, the then seat of the Parthian empire,) the Palmyrenes were at length determined to declare for the Romans; which they did, by submitting themselves to the Emperor Adrian, about the year of Christ 130. when Adrian made his progress through Syria into Egypt. And that magnificent Emperor, being highly delighted with the native strength and situation of the place, was pleased to adorn it. Nor is it unlikely, that many of the marble pillars were the gift of that Emperor, and particularly those of the long *Porticus*; for that none of the inscriptions are before that date. And it was usual for the Cæsars to present cities, that had obliged them, with marble pillars to adorn their public buildings. These here were not far to fetch, the neighbouring mountains affording *marble* quarries. But the magnitude of the *porphyry* columns is indeed very remarkable, considering how far those vast stones must have been brought by land-carriage to this place; it being not known that any other quarries yield it, except those of

Egypt,

Egypt, which lie about midway between Cairo and Siena, CHAP. III: between the Nile and the Red Sea. The stone is very — valuable for its colour and hardness, and for that it rises in blocks of any magnitude required.

From the time of Adrian to that of Aurelian, for about an hundred and forty years, this city continued to flourish and increase in wealth and power, to that degree, that when the Emperor Valerian was taken prisoner by Sapor, King of Persia, Odenathus, one of the lords of this town, was able to bring a powerful army into the field, and to recover Mesopotamia from the Persians, and to penetrate as far as their capital city Ctesiphon. Whereby he rendered so considerable a service to the Roman state, that Gallienus, son to Valerian, thought himself obliged to give him a share in the Empire. But, by a strange reverse of fortune, this honour and respect to Odenathus occasioned the sudden ruin and overthrow of the city. For he and his elder son being murdered by a kinsman, and dying with the title of Augustus, his wife Zenobia, in right of her son Waballathus, then a minor, pretended to take upon her the government of the East, and did administer it to admiration. And when soon after Gallienus was murdered by his soldiers, she grasped the government of Egypt, and held it during the short reign of the Emperor Claudius Gothicus. But Aurelian coming to the imperial dignity, would not suffer the title of Augustus in this family, though he was contented that they should hold under him as Vice-Cæsar.

But nothing less than a share of the empire contenting Zenobia, and Aurelian persisting not to have it dismembered, he marched against her, and having in two battles routed her forces, he shut her up, and besieged her in Palmyra. And the besieged finding that the great resistance they made availed not against that resolute Emperor, they yielded the town; and Zenobia flying with her son, was pursued and taken. With which Aurelian being contented, spared the city, and leaving a small garrison, marched for Rome with his captive lady. But the inhabitants

PART III. inhabitants believing he would not return, set up again for themselves, and slew the garrison he had left in the place. Which Aurelian understanding, though by this time he was got into Europe, with his usual fierceness speedily returned ; and getting together a sufficient army by the way, he again took the city without any great opposition, and put it to the sword, with an uncommon cruelty, (as he himself confesses in a letter extant in Vopiscus,) and delivered them to the pillage of his soldiers. And it is observable, that none of the Greek inscriptions are after the date of this calamity, which befel the city in or about A. D. 272. after it had been nine or ten years the seat of the empire of the East, not without glory.

Though this city was at that time so treated by Aurelian, yet it is certain that he did not burn it, or destroy the buildings thereof. The words used by Zosimus on this occasion seem only to relate to his demolishing the walls and defences of the place. And that Emperor's own letter extant in Vopiscus does sufficiently shew, that he spared the city itself ; and that he took care to reinstate the beautiful Temple of the Sun that was there, which had been plundered by his soldiers. However, the damage then sustained was never retrieved by the inhabitants ; and I do not find, says the ingenious writer, that ever this city made any figure in history after it. Yet a Latin inscription found there seems to intimate, as if Dioclesian had restored their walls within thirty years after. About A. D. 400. it was the head-quarters of the *first legion of the Illyrians* ; and though Stephanus gives it no better title than that of a garrison, yet it appears to have been an archbishop's see, under the metropolitan of Damascus.

To say in what age, or from what hand, it received its final overthrow, which reduced it to the miserable condition it now appears in, there is no light in any of our historians. But it is probable, it perished long since in the obscure ages of the world, during the wars of the Saracen empire. And being burnt and destroyed, it was never rebuilt :

built: which occasions the ruins to lie so entire, in the CHAP. III. manner as they were left, neither being used to other structures on the place, nor worth carrying away, because of the great distance thereof from any other city.

As to the circumstances of this city in A. D. 1691, I shall here give the reader an abstract of Dr. Hallifax's Letter above mentioned. We departed, says that reverend person, from Aleppo on Michaelmas-day, 1691; and in six easy days travel over a desert country, came to Tadmor, journeying almost continually to the south, with very little variation to the eastward.

As we rode into the town, we took notice of a castle about an hour's distance from it, and so situated as to command both the pass into the hills by which we entered, and the city too. But we could easily perceive it was no old building, retaining no footsteps of the exquisite workmanship and ingenuity of the ancients. Upon enquiry we were informed, that it was built by Man-Ogle, a Prince of the Druses, in the reign of Amurath the Third, A. D. 1585. But I know not, says the reverend author, how to give much credit to this story; because I find not, that either Man-Ogle, or any other Drucian Prince, was ever powerful in these parts; their strength lying on mount Libanus, and along the coast of Sidon, Berytus, &c. It is a work of more labour than art, and the very situation alone is enough to render it almost impregnable; standing on the top of a very high hill, inclosed with a deep ditch cut out of the very rock, over which there was only one single passage by a drawbridge. This bridge too is now broken down; so that there is no entrance remaining, unless you will be at the pains to clamber up the rock, which is in one place feasible, but withal so difficult and hazardous, that a small slip may endanger one's life. Nor is there any thing within to be seen, sufficient to recompense the trouble of getting up to it, the building being confused, and the rooms very ill contrived. Upon the top of the hill, there is a well of a prodigious depth, as certainly it must be a great way to come at water from

**PART III.** the top of such a rock, the ditch that surrounds it not having the least appearance of moisture in it. This castle stands on the north side of the town, and from hence you have the best prospect of the country all about.

You see Tadmor under you inclosed, on three sides, with long ridges of mountains, which open toward the east gradually to the distance of about an hour's riding; but to the south stretches a vast plain beyond the reach of the eye, of which more by and by. The air is good, but the soil exceeding barren; nothing green to be seen therein, save some few palm-trees in the gardens, and here and there about the town.

The city itself appears to have been of a large extent, by the space now taken up by the ruins; but there are no footsteps of any walls remaining, nor is it possible to judge of the ancient figure of the place. The present inhabitants, as they are poor, miserable, dirty people, so they have shut themselves up, to the number of about thirty or forty families, in little huts made of dirt, within the walls of a spacious court, which inclosed a most magnificent Heathen temple. Hereinto also we entered; and to mention here what the place at first view represents, certainly the whole world cannot afford the like mixture of remains of the greatest state and magnificence, together with the extremity of filth and poverty.

The whole inclosed space is a square of two hundred and twenty yards, encompassed with an high and stately wall, built with large square stone, and adorned with pilasters within and without, to the number (as near as we could compute, by what is standing of the wall, which is much the greater part) of sixty-two on a side. And had not the barbarity of the Turks, enemies to every thing that is splendid and noble, out of a vain superstition, purposelly beat down those beautiful cornishes, both here, and in other places, we had seen the most curious and exquisite carvings in stone, which perhaps the world could ever boast of; as here and there a small remainder, which has escaped their fury, does abundantly evidence.

The

The west side, wherein is the entrance, is most of it CHAP. III. broken down; and near the middle of the square, another higher wall erected out of the ruins; which shews to have been a castle, strong but rude; the old stones, and many pillars broken or fawn asunder, being rolled into the fabrick, and ill cemented. Within was to be seen the foundation of another wall, which probably might answer this front; and probable it is, that the Mamalukes, whose workmanship it seems most likely to have been, built the castle here for the security of the place. Before the whole length of this new front, except a narrow paſſage which is left for an entrance, is cut a deep ditch; the ascent whereof on the inner side is faced with stone to the very foot of the wall, which must have rendered it very difficult to have assaulted it. The paſſage too, and the door itself, is very narrow, not wider than to receive a loaded camel, or that two footmen may well walk a-breast. And as soon as you are within the first door, you may make a short turn to the right, and paſſ on to another of a like bigness, which leads into the court. But all this is but a new building upon an old; and by this outward wall is quite shrouded that magnificent entrance, which belonged to the first fabrick: of the stateliness whereof we were enabled to judge, by the two stones which supported the fides of the great gates; each of which is thirty-five feet in length, and artificially carved with vines and clusters of grapes, exceeding bold, and to the life. They are both standing, and in their places; and the distance between them gives us the wideness of the gate, fifteen feet. But all this is now walled up, to the narrow door before mentioned. Over the little door there is an inscription in Greek, and also another in another language and character, which I never saw, says the reverend author of this account, till in Tadmor, nor understand what to make of it. From that in Greek, we hoped for ſome information; but it will be evident to any one that reads it, that the ſtone was brought from another place, and caſually put in there.

**PART III.** As soon as you are entered within the court, you see the remainders of two rows of very noble marble pillars; thirty-seven feet high, with their capitals of most exquisite carved work; as also must have been the cornishes between them, before they were broken down. Of these pillars there are now no more than eight and fifty remaining entire: but there must have been a great many more, for they appear to have gone quite round the court, and to have supported a most spacious double piazza or cloister. Of this piazza, the walks on the west side, which is opposed to the front of the Temple, seem to have exceeded the other in beauty and spaciousness; and at each end thereof are two niches for statues at their full length, with their pedestals, borders, supporters, and canopies, carved with the greatest art and curiosity. The space within this once beautiful inclosure, which is now filled with nothing but the dirty huts of the inhabitants, I conceive, says my reverend author, to have been an open court, in the midst whereof stands the Temple, encompassed with another row of pillars of a different order, and much higher than the former, being above fifty feet high. Of these remain now but sixteen; but there must have been about double that number: which, whether they inclosed an inner court, or supported the roof of a cloister, there being nothing now of a roof remaining, is uncertain; only one great stone lies down, which seems to have reached from these pillars to the walls of the Temple. The whole space contained within these pillars we found to be fifty-nine yards in length, and in breadth near twenty-eight.

In the midst of this space is the Temple, extending in length more than three and thirty yards, and in breadth thirteen or fourteen. It points north and south, having a most magnificent entrance on the west, exactly in the middle of the building; which, by the small remains yet to be seen, seems to have been one of the most glorious structures in the world. I never saw vines and clusters of grapes cut in stone, so bold, so lively, and so natural, in any place; and we had doubtless seen things abundantly

more

more curious, if they had not been maliciously broken to CHAP. III. pieces. Just over the door we could make a shift to discern part of the wings of a large spread-eagle, extending the whole wideness thereof: the largeness of which led me at first to imagine, it might have been rather a Cherub overshadowing the entrance, there being nothing of the body remaining to guide one's judgment; and some little Angels or Cupids appear still in the corners of the same stone. But afterwards seeing other eagles upon stone that were fallen down, I conclude this must have been one likewise, only of a much larger size. Of this Temple there is nothing at present but the outward walls standing; in the which it is observable, that as the windows were not large, so they were made narrower towards the top, than they were below; but all adorned with excellent carvings. Within the walls, the Turks, or more probably the Mamalukes, have built a roof, which is supported by small pillars and arches, but a great deal lower, as well as in all other respects disproportionate and inferior to what the ancient covering must have been. And they have converted the place into a mosque, having added to the south end thereof new ornaments after their manner, with Arabick inscriptions and sentences out of the Alcoran, written in flourishes and wreaths, not without art. But at the north end of the building, which is shut out of the mosque, are relicks of much greater artifice and beauty. Whether they were in the nature of canopies over some altars placed there, or to what other use they served, I am not able, says the reverend author, to conjecture. They are beautified with the most curious fret-work and carvings: in the midst of which is a dome or cupola, above six feet diameter, which we found above to be of one piece; whether hewn out of a rock entire, or made of some artificial cement or composition, by time hardened into a stony substance, seems doubtful; though our learned author was rather inclined to believe the latter. It is, in fine, a most exquisite piece of workmanship, and on which,

**PART III.** says the reverend and learned Doctor, I could have bestowed more time to view it, than what was allowed us, hastening to other sights.

Having taken this survey of the Temple, we went abroad, where our eyes were presently accosted with an amazing sight of a multitude of marble pillars, standing scattered up and down, for the space of near a mile of ground, this way and that, but so disposed as to afford no solid foundation to judge, what sort of structures they formerly framed. I pass by the ruins of a mosque, which, directing our course northward, was the first thing that occurred to our view, after we came out of the court of the Temple: which, though of a more artificial frame and composure than many I have seen, yet is not worthy to stop us in the way to things, both of greater antiquity, and every way more noble and worthy our consideration. Having therefore passed this, you have the prospect of such magnificent ruins, that if it be lawful to frame a conjecture of the original beauty of the place, by what is still remaining, I somewhat question, whether any city in the world could have challenged precedence of this in its glory. But it being impossible to reduce these noble ruins to any regular method, I must be forced to give you a rude account of them, as they came in sight; and which will fall much short of the greatness and stateliness, which they shew to the eye.

Advancing then toward the north, you have a very tall and stately obelisk or pillar, consisting of seven large stones, besides its capital, and a wreathed work above it; the carving here, as in all other places, being extraordinary fine. The height of it is above fifty feet; and upon it, I conceive, may have stood a statue, which the Turks, zealous enemies to all imagery, have thrown down and broken in pieces. It is in compass, just above the pedestal, twelve feet and an half. On each hand of this, toward the east and west, you see two other large pillars, each a quarter of a mile distant from you, which seem to have some correspondence

respondence one to the other. And there is a piece of CHAP. III. another standing near that on the east, which would incline one to think, there was once a continued row of them. The height of this to the east I took, says Dr. Hallifax, with my quadrant, and conclude to be more than two and forty feet high, and the circumference proportionable. Upon the body thereof is an inscription. The other pillar to the west, in height and circumference answers this, and has upon the side an inscription also.

Proceeding forward, directly from the obelisk, about an hundred paces, you come to a magnificent entrance, vastly large and lofty, and, for the exquisiteness of the workmanship, not inferior to any thing before described. Had it not suffered the same fate as the rest, we might have seen a rare piece of the ancient beauty of the place. This entrance leads you into a noble piazza, of more than half a mile in length, nine hundred thirty-eight yards according to our measuring, and forty feet in breadth, inclosed with two rows of stately marble pillars, six and twenty feet high, and eight or nine feet about. Of these remain standing and entire one hundred and twenty-nine. But, by a moderate calculation, there could not have been less at first than five hundred and sixty. Covering there is none remaining, nor any pavement at the bottom, unless it be buried under the rubbish. But upon almost all the pillars we found inscriptions, both in Greek, and the language unknown; of which we had time to take but very few, and those not very instructive. Upon several of these pillars are little pedestals, jetting out about the middle of them, sometimes one way only, and sometimes more, which seem to have been the bases or standing places of statues. But none of these are remaining; neither is it to be expected they should, in a place which has been so long in the hands of the Turks. On these pedestals we saw many inscriptions, sometimes when there were none upon the body of the pillar, and sometimes when there were.

The upper end of this spacious piazza was shut in by a row of pillars, standing somewhat closer than those on

**PART III.** each side; and perhaps there might have been a kind of banqueting-house above; but now no certain footsteps thereof remain. But a little farther to the left hand, and, it may be, continued with the former walk, lie the ruins of a very stately building, which I am apt, says my author, to believe might have been for such an use. It is built of better marble, and has an air of delicacy and exquisiteness in the work, beyond what is discernible in the piazza. The pillars, which supported it, are of one entire stone; and on one of them that is fallen down, but so firm and strong, that it has received no injury thereby, we measured, and found two and twenty feet in length, and in compass eight feet and nine inches. Among these ruins we found the only Latin inscription we saw in the place, and that so imperfect, that there is but little of it intelligible.

In the west side of the great piazza are several openings for gates, leading into the court of the palace: two whereof, one would easily believe, when they were in their perfection, were the most magnificent and glorious in the world, both for the elegance of the work in general, and particularly for those stately porphyry pillars, with which they were adorned. Each gate had four, not standing in a line with the others of the wall, but placed by couples in the front of the gate, facing the palace, two on one hand, and two on the other. Of these remain but two entire, and but one standing in its place. They are about thirty feet in length, and nine in circumference; of a substance so exceeding hard, that it was with great difficulty we broke off a few shivers, to bring home with us for a pattern of the stone, the art of making which, I think, says my author, is quite lost. We saw several other broken pieces of porphyry, but neither of so accurate a mixture and composition, nor so large, as the former. The hard fate of one I could not but lament, when I saw it debased to support the corner of a little hut, scarce good enough for a dog-kennel, or an hog-sty. The palace itself is so entirely ruined, that no judgment can be made, what it was in its ancient splendour, either for the figure or workmanship thereof.

There

There is only here and there a broken piece of a wall re-CHAP. III.  
maining, beat into pieces by violence, and consumed by time to that degree, that, without the help of tradition, we could hardly be well assured, that the royal palace did once fill that space. We may guess however, that it fronted the famous piazza before mentioned, and was surrounded with rows of pillars of different orders; many of which are still standing, some plain, and some wrought and channelled, as those immediately encompassing the Temple. And upon those little pedestals, which stood out of the middle of some of them, I observed several inscriptions, but could not conveniently take more than one, which, together with the pillar that supported it, was fallen to the ground.

I omitted to mention before, that under the long walk runs a current of hot sulphureous waters, and there is a well and other passages down to them. But whatever they may have been of old, they are not now so convenient as another, about half a mile westward from hence; where there is a very good descent into the water, and it is still used by the people to bathe in. Near to which, upon the pedestal of a broken pillar (or perhaps it might be an altar) remains an inscription, importing, that *Bolanus, son of Zenobius, &c.* being elected overseer or curator of this fountain, under *Jaribolus*, built this altar to *Jupiter*, in the year of *Alexander* four hundred and seventy-four; that is, of our Lord one hundred and fifty. Hot sulphureous baths are things very frequent in this country; and thence it obtained the name of *Syria Salutifera*. The scent of the waters here is much like those of *Bath* in *England*, but not so strong. On the contrary, when they have run so far from the fountain, as to become cold, they are very potable, and are the only waters the inhabitants use. But we, during our stay there, sent to a fountain of very excellent water, about an hour distant from the city.

On the east side likewise of the long piazza stands, if such an expression may be used, a wood of marble pillars, some

**PART III.** some perfect, and others deprived of their beautiful capitals; but so scattered and confused, that it is not possible to reduce them into any order, so as to conjecture to what they anciently served. In one place are several together in a square after this manner, paved at the bottom with a broad flat stone, but without any roof or covering. And at a little distance from that, stand the ruins of a small temple, which, by the remains, seems to have been for the workmanship very curious. But the roof is wholly gone, and the walls very much defaced, and consumed with time. Before the entrance which looks to the south, is a piazza, supported by six pillars, two on one hand of the door, and two on the other, and at each end one. And the pedestals of those in the front have been filled with inscriptions, both in Greek and the other language; but they are now so worn out, as not to be intelligible.

But as great a curiosity as any were their sepulchres, being square towers, four or five stories high, and standing on both sides of an hollow way, towards the north part of the city. They stretch out in length the space of a mile, and perhaps formerly might extend a great way further. At our first view of them, as we entered the place, we could not conjecture what they were. Some thought them the steeples of ruined churches, and were in hopes to have found some footsteps of Christianity here. Others took them to have been bastions, and part of the old fortifications, though there is not so much as any foundation of a wall to be seen. But when we came, a day or two after, more curiously to enquire into them, we quickly found their use. They were all of the same form, but of different splendour and greatness, according to the circumstances of their founders. The first we viewed was entirely marble, but is now wholly in ruins, and nothing but an heap of broken stones. Amongst which we found the pieces of two statuary, one of a man, and another of a woman,

woman, cut in a sitting, or rather leaning, posture. The CHAP. III. heads and part of the arms of both were broken off, but their bodies remained pretty entire; so that we had the advantage of seeing their habits; which appeared very noble, but more approaching the European fashion, than what is now in use in the East; which inclined me to believe they might be Romans. Upon broken pieces of stone tumbled here and there, we found some as broken inscriptions; but not affording any perfect sense, they are not worth the transcribing.

Many other sepulchres there were, as much gone to decay as this, which therefore we pass by to go to two, that stood almost opposite to one another, and seemed most perfect of any, though not without marks of the Turkish malice. They are two square towers, rather larger than ordinary steeples, and five stories high; the outside being of common stone, but the partitions and floors within of good marble, and beautified too with very lively carvings and paintings, and figures both of men and women, as far as the breasts and shoulders, but miserably defaced and broken. Under these statues, or by their sides, are, in the unknown character, the names probably of the persons there buried, or by them represented, or else some other memorials of them. We entered one of these by a door on the south side, from which was a walk across the whole building, just in the middle. But the floor was broken up, and so gave us the sight of a vault below, divided after the same manner. The spaces on each hand were again subdivided into six partitions by thick walls, each partition being capable of receiving the largest corpse: and piling them one above another, as their way appears to have been, each of those spaces might contain at least six or seven bodies. For the lowest, second, and third stories, those partitions were uniform, and altogether the same; save from the second floor, which answered the main entrance, one partition was reserved for a stair-case. Higher than this, the building being something narrowed towards the top, would not afford space for continuing the same

**PART III.** same method. Therefore the two uppermost rooms were not so parted, nor perhaps ever had any bodies laid in them; unles if it was that of the founder alone, whose statue, wrapt up in funeral apparel, and in a lying posture, is placed in a niche, or rather window, in the front of the monument, so as to be visible, both within and without. Near to this statue was an inscription.

The other monument on the other side of the way is very much like this; only the front and entrance are toward the north, and it is not altogether so polite, nor so well painted. But the carvings are as good, and it shews altogether as stately and magnificent as the former. Besides, it has the advantage in age of a whole century of years, as appears from the date of an inscription, that is placed above a niche in the front, adorned with handsome borders and cornishes; the place doubtless of some statue, and probably that of the founder. This inscription is the most ancient I met with, says my reverend author, in Tadmor, the three hundred and fourteenth year from the death of Alexander the Great, preceding the birth of our Saviour about ten years. The other inscription is also between twenty and thirty years before the reign of Adrian, and consequently before the Romans got footing here. And from these sumptuous structures, and costly *mausolæa*, we may reasonably conclude, they were a potent and opulent people, before they became subject to the Romans, and were not obliged to them for their greatness.

And here the reverend and learned Dr. Hallifax ends his account in relation to Tadmor; of which I have given the reader an abstract, omitting little else, but the several inscriptions transcribed by the Doctor, and his remarks thereupon, which I thought not so proper for this place. However, it may not be amiss to take notice here of one general remark made by the Doctor, in reference to the inscriptions that are yet to be seen upon almost all the pillars of the great piazza above mentioned. It is this, that from the said inscriptions may be collected, that as the state, the senate, and people, did sometimes honour

those

those that had been in public trust, with inscriptions on CHAP. III. these pillars ; so when this was not done by them, private persons had the liberty to do the same for their friends. Whence it appears also, that they esteemed it very honourable, to have their memories preserved after this manner. As a further instance hereof may serve, what the Doctor takes notice of in reference to another pillar above mentioned, on which was an inscription with the mention of men's names, but without particularizing what they did to deserve that honour : which is something strange, unless we may suppose, it was a prevailing vanity in these eastern countries, thus to endeavour to eternize their names. An instance whereof we have in Scripture, in Absalom's setting him up a pillar, 2 Sam. xviii. 18. and perhaps before him in Saul, 1 Sam. xv. 12.

It remains now only to add one remark of my own, in relation to the vast plain, which, the Doctor in the beginning of his letter tells us, stretches to the south of Tadmor, beyond the reach of the eye. In this plain, adds he, you see a large valley of salt, affording great quantities thereof, and lying near about an hour's distance from the city. And this more probably is the *valley of Salt*, mentioned 2 Sam. viii. 13. where David smote the Syrians, and slew eighteen thousand men, than another which lies but four hours from Aleppo, and has sometimes passed for it. Now though the Doctor's observation is true enough, that this valley by Tadmor is *more probably* the valley of Salt, mentioned 2 Sam. viii. 13. than that which lies not far from Aleppo ; yet it appears from what has been above said, chap. ii. sect. 24. that neither the one nor the other is the valley mentioned in the forecited text, but another lying near the Salt Sea, and the land of Edom, Aram (or the Syrians) being a corrupt reading in the forecited text, for Edom or the Edomites, as is shewn in the chapter and section above cited. And though reason itself will tell us, that it is but likely, that the parts about the Salt Sea should be impregnated with salt ; yet, since my penning the section concerning *the valley of Salt* mentioned in

Scripture,

**PART III.** Scripture, I have observed a passage in Mr. Maundrell's Journey from Aleppo to Jerusalem, wherein he tells us, that he was an eye-witness, that the country about the Salt or Dead Sea did abound with saline particles. We found, says he, the plain (namely, near Jordan) very barren, as we passed along it, producing nothing but a kind of samphire, and other such marine plants. I observed in many places of the road, where puddles of water had stood, a whiteness upon the surface of the ground; which, upon trial, I found to be a crust of salt, caused by the water to rise out of the earth, in the same manner as it does every year in the valley of Salt near Aleppo, after the winter's inundation. These saline efflorescences I found at some leagues distance from the Dead Sea, which demonstrates, that the whole valley must be all over plentifully impregnated with that mineral. It is true, that what Mr. Maundrell here says, relates to that part of the plain or valley, that lay on the north end of the Salt Sea; but it is not to be doubted, but the same holds true as to the more southern parts lying on the same sea, and nearer to the land of Edom.

But to return to Tadmor; the account whereof I shall conclude with observing, that, as to the nature of its soil, it might be looked upon as seated as it were in an *island*, or spot of fertile land, surrounded with a *sea*, or vast tract of barren lands. Such spots, Strabo tells us, were frequent in Libya or Africk, and by the Egyptians were called *abases*; whence possibly the name of the Abasyne or Abissine nation is derived. As to the geographical situation of (Tadmor or) Palmyra, Ptolemy places it in the latitude of Tripoly on the coast of Syria, and four degrees more easterly; and he makes it the capital of sixteen cities in Syria Palmyrena, whereof Alalis, and Danaba, and Evaria, were afterwards bishops' fees. Pliny places it two hundred and three miles from the nearest coast of Syria, and three hundred and thirty-seven miles from Seleucia upon Tigris, near Bagdat. Josephus places it one day's journey from Euphrates, and six from Babylon; which

must

must be understood of an horseman's journey of about CHAP. III. sixty miles a day, it being more than so much from this city to Euphrates. Ptolemy also mentions a river running by Palmyra, which did not appear to our travellers, unless that gut or channel, wherein they were overflowed by the rain-waters, was the bed thereof; which may possibly run with a constant stream in the winter, or times of much rain. But this (as the rivers of Aleppo and Damascus at this day) is made by Ptolemy, not to empty itself into the sea or any other river, but to be imbibed by the thirsty earth of the deserts. And so much for the once most noble city of Tadmor or Palmyra, said in Scripture to be built by Solomon.

In ver. 26. of this ninth chapter, we are informed, that *Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.*

7.  
Of Ezion-  
geber and  
Eloth.

In 2 Chron. viii. 17. we are told, that Solomon himself *went to Ezion-geber, and to Eloth, at the sea-side in the land of Edom.* In Num. xxxiii. 35. we read, that one of the encampments of the Israelites was at Ezion-geber; and Deut. ii. 8. Moses reminds the Israelites, how that, *when they passed by from the children of Esau, through the way of the plain from Elath and Ezion-geber, they turned and passed by the way of the wilderness of Moab.* These are the texts, wherein these places are first mentioned in the sacred History. And as from hence it might be inferred, that Ezion-geber and Eloth were neighbouring places, and both near to the land of Edom; so from the text we are speaking of in relation to Solomon, it is evident, that they were not only adjoining cities, but both situated in the land of Edom; and consequently that the land of Edom did reach quite to the shore of the Red Sea. And this affords a great confirmation to the truth of that opinion, that the Red Sea was so called as lying on the coast of Edom; of which I have spoken Vol. I. Part II. chap. ii. §. 3. of this my Geography of the Old Testament. That Ezion-geber was a sea-port town, is clear from the account we have in Scripture thereof, it being said here,

**PART III.** 1 Kings ix. 26. expressly, that *Solomon made a navy of ships in Ezion-geber*; and chap. xxii. ver. 48. that *the ships, which Jehoshaphat made, were broken at Ezion-geber*. That Elath, or Eloth, was a sea-port or haven, is not so evident from Scripture; but what is said of Solomon's going to Eloth, as well as to Ezion-geber, 2 Chron. viii. 17. seems to favour it. Likewise particular notice being taken, 2 Kings xiv. 22. of *Azariah's restoring Elath to Judah*; and again, 2 Kings xvi. 6. of *Rezin King of Syria recovering Elath to Syria, and driving out the Jews from Elath*, this shews, that Elath was a place of more than ordinary importance; and therefore it was so most probably, on account of its being a good port or haven; since it, as well as Ezion-geber, is expressly said, 2 Chron. viii. 17. to be situated *on the sea-side*. And this is further confirmed by our finding a bay of the Red Sea, called in Heathen writers, *the Elamitick or Elanitick bay*, taking without doubt this name from a port on it, named Elama or Elana; which might be very probably the same denoted in Scripture by Elath or Eloth; especially since Eusebius and Jerom tell us, that it was in their days called *Æla*; and that from thence they were wont to set sail for the Indies and Egypt; and that there was placed the tenth Roman legion; which further shews it to be a place of great consequence. As for Ezion-geber, or Ezion-gaber, some will have it to be the same port, that was by the Greeks and Latins called Berenice, from an Egyptian Queen of that name: but Eusebius and Jerom tell us, that in their time it was thought to be the same that was then called Afia, as it is in the Greek of Eusebius; or Effia, as it is in the Latin of Jerom. As for the land of Ophir, whither the ships of Solomon are said to have gone, and fetched from thence gold, it is spoken of in the first volume.

**S.** In the beginning of chap. x. we have an account of the **Of Sheba.** Queen of Sheba's coming to Solomon. The learned are divided as to the situation of this Sheba, some making it to lie in Africk, others in Arabia. The oldest writer of the

the former opinion is, I think, Josephus, the Jewish historian; and Bochart plainly intimates, that others, who have since embraced the said opinion, have done it solely upon Josephus's authority, without duly considering what is to be said against it. I shall not trouble the reader with all the flaws observed by Bochart, in the account given us of this Queen by Josephus; it will suffice to take notice here of two or three of the most palpable errors. Josephus then makes this Queen of Sheba, that came to Solomon, to reign over both Ethiopia and Egypt; whereas it is evident from the sacred History, that in the time of Solomon there reigned over Egypt that Pharaoh, whose daughter Solomon married, and Shishak, who, not long after the death of Solomon, made war upon Rehoboam the son of Solomon. Again, Josephus will have this Queen to be called the Queen of Sheba, from her capital city. For, says he, the metropolis of the Ethiopians was called Saba, before that Cambyses named it Meroe, from his sister. Whereas other historians tell us, that Cambyses *built* Meroe, (so that there was no such place before,) and named it so from his mother. Once more, Herodotus, whom Josephus professes to follow herein, no where says that any such woman reigned in Ethiopia. These observations may suffice to shew the weakness of the opinion we are speaking of. I shall now add two or three observations to confirm the truth of the other opinion, that by the *Queen of Sheba*, is to be understood the Queen of the country so named, and situated, not in Ethiopia in Africk, but in the south part of Arabia Felix. And first, Bochart observes, that the *kingdom of Sheba* was usually called by the Orientalist, *the south country*, or *kingdom of the south*. Whence it follows, that our blessed Saviour spake according to the common mode, when he called the Queen of Sheba by the style of *the Queen of the south*. 2dly, The Queen of Sheba in Arabia Felix may be truly said to come from *the utmost parts of the earth*, forasmuch as these Sabæans inhabited the utmost parts of Arabia southward: whereas the Ethiopians in Meroe had several

PART III. nations more south than they in Africk. 3dly, Arabia Felix much more abounded with gold and spices, which were brought by that Queen to Solomon, than Ethiopia is reported to do. And lastly, it is related, that women reigned over these Sabæans, as well as over the Ethiopians. This kingdom may be seen in the map of the plantations of the descendants of Ham, vol. i.

9. Solomon being dead, presently after Rehoboam's accession to the throne, the tribes of Israel were divided into two distinct kingdoms, ten of the tribes setting up Jeroboam, the son of Nebat, for their King; and the other two tribes, Judah and Benjamin, adhering to the house of David. It is indeed said, chap. xi. ver. 11. and 12. that God foretold Solomon, that for his sins he would rend the kingdom out of the hand of his son; *howbeit, not all the kingdom*, but that he would *give one tribe to his son, for David's sake, and for Jerusalem's sake*. And accordingly, ver. 32. Ahijah the prophet acquaints Jeroboam, that as God had decreed to give *ten tribes to him*, so he had decreed that Solomon's successors should *have one tribe for his servant David's sake, and for Jerusalem's sake, the city which he had chosen out of all the tribes of Israel*. Now it being thus said in these two texts, that God would give *one tribe* to the descendants of Solomon, and it being plain from chap. xii. ver. 21, 23. that the *two tribes of Judah and Benjamin* did adhere to Rehoboam; nay, it being expressly said, 2 Chron. xi. 12. that he *had Judah and Benjamin on his side*; hence at first view there seems to be some shew of disagreement between these texts, which Commentators have endeavoured to reconcile after various manners. But whosoever considers duly the phrase or manner of speaking made use of in those texts, where *one tribe* is said to be reserved to the house of David, will find, that thereby is plainly enough denoted, that the house of David should have *two tribes* adhere still to it. For both the said texts, 1 Kings, xi. 12. and 32. rendered according to their full importance, imply thus much, that to the house of David should be reserved *one tribe for David's sake*,

*sake, and one tribe for Jerusalem's sake ; and so two tribes, CHAP. III. viz. that of Judah, for David's sake, who was of that tribe ; and the other of Benjamin for Jerusalem's sake, as being in that tribe, Josh. xviii. 28.* And as this exposition is easy, and takes away so much as the appearance of any disagreement, so it is confirmed, not only expressly by the Seventy Interpreters in 1 Kings xi. 32. but also by the original text itself, when it says, in both the forecited passages, that only *ten tribes* were given to Jeroboam ; for thence it plainly follows, that the other *two* were reserved to the house of David.

Again, though it be said, that *ten tribes* were given to Jeroboam, yet this is not to be so strictly understood, as if every city appertaining to the said *ten tribes* did fall off to Jeroboam. For the contrary expressly appears, 2 Chron. xi. 10. where, among the cities which Rehoboam built for defence, we have mention made of Zorah and Aijalon, which were allotted to the tribe of Dan, as we read Josh. xix. 41, 42. And as to the people, it is expressly said, 2 Chron. xi. 13—17, that *the priests and the Levites that were in all Israel* (i. e. in all the other tribes that fell off to Jeroboam) *reforted to him* (i. e. Rehoboam) *out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem : for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord. And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers.* And this gives clear light to the true meaning of 1 Kings xii. 17. where it is said, *but as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.* The true and full meaning of which seems to be this : that Rehoboam reigned, not only *over Judah and Benjamin*, but also *over such of the other ten tribes as, adhering to the service of the true God, came and dwelt in the cities of Judah.* For upon the division of the kingdom into two, it is sufficiently known, that *as the tribes of Judah and Benjamin, and what else appertained to the house*

**PART III.** of David, was comprehended under the name of the *kingdom of Judah*; and the King thereof was styled the *King of Judah*; so the other ten tribes were denoted by the name of the *children of Israel*, their country by the name of the *kingdom of Israel*, and their King was styled the *King of Israel*.

**10.** As to the capital cities of these two kingdoms, Jerusalem all along continued to be so in respect of the kingdom of Judah. But as for the kingdom of Israel, its capital or regal city was at first for some time Shechem. For we read, 1 Kings xii. 25. that *Jeroboam built Shechem in mount Ephraim, and dwelt there.* That he did also sometime reside at Tirzah, is evident from chap. xiv. ver. 17:

but whether he made it the place of his constant or chief residence in his latter days, so as that the regal seat may be said to be by him translated thither from Shechem, is not certain. Certain it is, from chap. xv. ver. 33. that Baasha (who slew Nadab, the son of Jeroboam, and succeeded him) made Tirzah his regal city. And it appears from chap. xvi. 8—23. that so it continued to be, during the reigns of these succeeding Kings, viz. Elah, the son of Baasha, and Zimri, and Omri; which last *reigned six years in Tirzah; and then he bought the hill Samaria of Shemer, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, (Shemeron, or) Samaria.* And this was the regal or capital city of the kingdom of Israel, not only the remaining years of Omri's reign, but through the several reigns of all his successors, even till an end was put to the kingdom of Israel by the conquest of the King of Assyria. Of which more in its due place.

**11.** In chap. xiv. ver. 25. we read, that *in the fifth year of Rehoboam, Shishak King of Egypt came up against Jerusalem.* And in 2 Chron. xii. 1—4. we are further informed that this judgment came upon Rehoboam, because *he forsook the law of the Lord; and also, that the people were without number, that came with Shishak out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.* As for the Lubims,

Lubims, it is generally agreed by the learned, that there- CHAP. III.  
by are meant the Libyans, adjoining to Egypt. And not only the affinity of the names confirms this opinion, but also the signification of the Hebrew word, it being derived from a root or primitive word, which denotes *to thirst*, or *thirst*; and so a very proper word to denote the inhabitants of Libya or Africa, as being a very *thirsty*, i. e. dry or sandy country. The Hebrew word Sukkiims is derived from a word, which denotes either *a tent*, (whence the name of Succoth is given to the place where Jacob pitched his tents, when he came out of Mesopotamia, Gen. xxxiii. 17.) or else *a cave*. Hence the learned are not agreed, whether by the Sukkiims here mentioned are to be understood the Troglodytae, a people in the parts of Libya or Africk adjoining on to Egypt southwards, and so called by the Greeks as living in *caves*; or else the Scenitæ, a people in Arabia Petræa, or the parts of Arabia adjoining next to Egypt, and so called by the Greeks as living in *tents*, and otherwife better known to these parts of the world by the name of Saracens. The last people mentioned in this place, and called by our translation, in conformity to the Septuagint, Ethiopians, are denoted in the Hebrew text by the name of Cushim, as being descendants of Cush; and therefore thereby are most probably denoted the inhabitants of Arabia, namely, of the other parts of Arabia, besides that inhabited by the Sukkiims, if thereby were denoted the Scenitæ or Saracens. That by the Cushim here mentioned cannot with any probability be understood the Ethiopians living in Africk and beyond Egypt, is confirmed by their being related, chap. xiv. ver. 9—15. to have invaded Judah in the days of Asa, under Zerah their king or leader. At which time *the Lord smote the Cusim; and Asa, and the people that were with him, pursued them unto Gerar; and the Ethiopians were overthrown, and they (i. e. Asa and his people) smote all the cities round about Gerar, &c.*—Whence it plainly follows, that the Cusim here mentioned were such as inhabited the

**PART III.** parts adjoining to Gerar, and consequently not any part of the African Ethiopia, but Arabia.

12. In chap. xv. ver. 16—22. of this first Book of Kings we Of Ramah, Ijon, Abel- beth-maa- chah, &c. read, that *Baasha King of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa King of Judah.* Whereupon Asa by great presents prevailed upon Benhadad King of Syria, to invade the kingdom of Israel; and the Syrian army smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphthali. Whereupon *Baasha left off building of Ramah; and King Asa made a proclamation throughout all Judah, and they took away the stones of Ramah, and the timber thereof, and King Asa built with them Geba of Benjamin and Mizpah.* The circumstances here mentioned make it almost unquestionable, that the Ramah here spoken of is to be understood of the Ramah near Jerusalem; lying in the tribe of Benjamin. By Baasha's building it, is probably to be understood his fortifying it, and perhaps, to that end, building a tower or citadel therein; the materials whereof were carried away by the men of Judah to build, i. e. to fortify, Geba and Mizpah, two other cities of Benjamin. The design of Baasha in building or fortifying Ramah, in order that *he might not suffer any to go out or come in to Asa King of Judah,* probably alludes to what is related 2 Chrou. xv. 8, 9. where we learn, that Asa had taken some cities that were in mount Ephraim, and that the people came over to him out of Ephraim, and Manasseh, and Simeon, in abundance. The cities Ijon and Abel-beth-maachah, being mentioned with Dan, and the country of Cinneroth, and the land of Naphthali, it is not to be doubted, but that they lay in those northern parts of the kingdom of Israel, though their situation cannot be more particularly assigned from anything said in Scripture of them.

13. At ver. 27. of this chap. xv. we read, that when Baasha smote Nadab, the son of Jeroboam, this latter was laying siege to Gibbethon, which belonged to the Philistines. This city Of Gibbe- thon.

city is expressly reckoned, Josh. xix. 44. among the cities CHAP. III. allotted to the tribe of Dan, and also it was assigned as a Levitical city in that tribe. Wherefore, either the Israelites had never hitherto expelled the Philistines out of it, or else the Philistines had again recovered it. It seems to have been a strong place; forasmuch as the siege seems to have been carried on from before the death of Nadab, all along the reign of Baasha, till the death of his son Elah, by Zimri, and the setting up of Omri for King against Zimri. For the text tells us, that *the people were encamped at Gibbethon; and the people that were encamped heard say, Zimri has conspired and slain the King: wherefore all Israel made Omri, the captain of the host, King over Israel that day in the camp.*—Chap. xvi. ver. 15, 16.

Omri, being made King, goes up from Gibbethon, and 14. besieges Tirzah, and takes it, and reigns there six years. Of Samaria, the capital of the kingdom of Israel. After which he removes his regal seat to Samaria, a city which he new built from the ground, on an hill bought of one Sheiner, from whom he called the city by the name of Samaria, as has been above observed. This city from thenceforth continued to be the regal or capital city of the kingdom of Israel, till a period was put to the said kingdom. And hence the word Samaria is often used by the sacred writers of the Old Testament, to denote the whole kingdom of Israel. It was first besieged by Benhadad King of Syria, and reduced to so great extremity, that the head of an ass was sold for eighty shekels of silver, which is computed by some to be about ten pounds sterling: but however, the city was then miraculously delivered according to the prediction of the prophet Elisha. It was afterwards taken by Salmanassar King of Assyria, after a siege of three years. This prince took away the Israelites or ten tribes captive, and instead of them sent a new colony of diverse nations, who patched up a religion out of the Jewish religion and their own heathenish and superstitious rites. In the time of the Maccabees, this city was taken by one of the Maccabean family, and wholly ruined. Herod the Great, being pleased with the

**PART III.** situation of it, again rebuilt it in a more stately manner than before, beautifying it with fine marble pillars, and other carved stones, which are in great abundance found amongst the rubbish. He inclosed it also with a strong wall, and beautified it with a temple ; and, in honour of Augustus Cæsar, he named it Sebaste, the Greek word Sebastos being used in that language to answere to the Latin Augustus. Herod Agrippa obtained this city of the Roman Emperor Caligula, and siding with the Romans against the Jews under Vespasian, they then avoided the public calamity of that country. But afterwards, taking other measures, they were, together with the rest of the Jews, extirpated out of Palestine by the Emperor Adrian, and the city has since gone to decay. It is conjectured by Brochard, who traced the ruins of it, to have been bigger than Jerusalem. John the Baptist is said to be buried here. It was in the time of the Christian Emperors an archbishop's see ; but now there are only a few cottages, and convents inhabited by Greek monks.

15.   
Of the  
brook Che-  
rith.

The following part of the first Book of Kings (viz. from chap. xvi. ver. 28. to chap. xxii. ver. 40.) is taken up with the history of Ahab, son of Omri, and King of Israel, intermingled with the history of the famous prophet Elijah. And the first place that occurs here, and has not yet been spoken of, is the brook Cherith, which is said, chap. xvii. ver. 3. to be *before Jordan*. From which nothing else can be well inferred, but that this brook ran into Jordan. Whether it lay on the east or west side of Jordan is not agreed on. Eusebius, or at least Jerom, places it *beyond Jordan*, and so on the east side of it : but others generally agree in placing it rather on the west of Jordan ; because it is said ver. 3. by God to Elijah : *Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.* Where the expression *turn thee eastward*, seems to imply, that Elijah was on the west side of Jordan : for had he been on the east side, then to have gone to a river that ran on that side into Jordan, would have been to have turned *westward*. The particular situation

tion of this brook is assigned by Adrichomius in the con- CHAP. III.  
fines of Ephraim and Benjamin.

As for Zarephath, (chap. xvii. ver. 9.) which belonged to Zidon, it is in the New Testament (Luke iv. 26.) called Sarepta; and under that name I have spoken of it in Part I. chap. iv. sect. 6. of my Geography of the New Testament. And in like manner, mount Carmel, the river Kishon, and all the other places mentioned in the remaining part of this first Book of Kings, have been before spoken of in my Geography of the Old Testament.

16.

Of Zare-  
phath.

## CHAP. IV.

*Places mentioned in the second Book of Kings, and not spoken of before.*

1. **T**HE *second Book of Kings* begins with giving us an account, how Moab, that was before tributary to the King of Israel, *rebelled against Israel*; i. e. cast off their subjection to the King of Israel, *after the death of Ahab*; and how Ahaziah, the son of Ahab, *sent to enquire of Baalzebub, the God of Ekron*, concerning his recovery from the disease he then lay under; and what was thereupon done by the prophet Elijah, of whose being taken up into heaven we have an account, chap. ii. The places mentioned in both these two first chapters have been all spoken of before.

2. From chap. ii. to chap. xiii. we have the history of Eli-shah the prophet, from the death of Elijah, whom he succeeded, to his own death, intermixed with the history of the Kings of Judah and Israel. In chap. iii. we are informed, how Jehoram, (another son of Ahab, that succeeded his brother Ahaziah, for want of issue of his own,) being joined by Jehoshaphat King of Judah, went against Moab in order to reduce it to subjection again. And ver. 8, 9. we are particularly informed, that they went *the way through the wilderness of Edom, and fetched a compass of seven days journey*. Whereby is denoted, that they went not the most direct or nearest way to invade Moab, which lay over Jordan, and through the tribe of Reuben, or south part of the country beyond Jordan; but *fetched a compass through the wilderness of Edom*, which probably lay on the south-west of the Salt Sea, and so invaded Moab on those parts which were most distant from Israel, and on which consequently they least expected to be invaded upon.

3. In chap. iv. ver. 42. we read of a man that came from Baalshalisha, and brought Elisha twenty loaves of barley, where-

wherewith he fed an hundred men, so that they left CHAP. IV. thereof. This place is in the Septuagint version written Bætharifa, which, Eusebius and Jerom tell us, was a town in the borders of Diospolis, about fifteen miles distant from it to the north, in the country of Thamna, whence it appears to have been situated in mount Ephraim. And this description agrees well enough with what we read of the land of Shalisha, 1 Sam. ix. 4. wherein this Baalshalisha probably was situated. For the land of Shalisha probably lay in Ephraim: though Jerom will have Shalisha to be the same with Zoar, otherwise called Belah, whither Lot fled; and hence some have fancied that Baalshalisha should rather be read Belashalisha, as a name compounded of Bela and Shalisha. The Chaldee Paraphraſt and Arabick Interpreter render it *the south country*, which favours the latter opinion, rather than the former; inasmuch as Zoar lay indeed to the south of Gilgal, where Elisha then was, whereas Ephraim lay to the north and north-west.

In chap. viii. ver. 20, 21. we read, that *in the days of Joram, son of Jehoshaphat, Edom revolted from under the hand of Judah, and made a King over themselves.* Whereupon *Joram went over to Zair, and smote the Edomites.* From the circumstances of the story, this Zair appears to be near or in the land of Edom. It seems by some interpreters to be taken for the same as Seir, whereby the land of Edom is frequently denoted in Scripture; but it is differently written in the Hebrew tongue, and by the Seventy Interpreters it is rendered Sior.

In the following verse of the same chapter, we read, that *then Libnah revolted at the same time.* This is conjectured by some to be a different place from the Libnah, lying in the tribe of Judah, and often mentioned in the sacred History; and they will have it to be a city of Edom. But it seems most probable, that it was no other than the city of Judah, and which was one of the cities in that tribe assigned to the sons of Aaron; and that by the *revolting* thereof is to be understood, the inhabitants refusing to admit the idolatrous worship he would have set up there,

5.

Of Libnah.

**PART III.** as well as in other places of his kingdom; and that, therefore, upon his death, or some short time after, they opened their gates again. And this seems to be confirmed, not only by its being expressly said, 2 Chron. xxi. 10. *The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers:* but also by its being said, both 2 Kings viii. 22. and 2 Chron. xxi. 10. only that Libnah *revolted*, without adding thereto what is just before said of Edom, that it continued to revolt *unto this day*. The omission of which expression seems to imply, that Libnah had ceased so to revolt before the time the sacred Penman wrote.

**6.** In chap. ix. ver. 27. we read, that Jehu being anointed King of Israel by the appointment of God, and having slain Joram, the son of Ahab, he followed after Ahaziah, the King of Judah, that aided Joram; and that Jehu's men slew him *at the going up to Gur, which is by Ibleam.* Now Gur is no where else mentioned in Scripture; but Ibleam, by which it is said to be, is mentioned in two other places; viz. Josh. xvii. 11. and Judg. i. 27. In the former place we read, that *Manasseh had in Issachar and Asher, Bethshean and her towns, and Ibleam and her towns, &c.* Where, by the expression, *in Issachar and Asher*, is probably meant in the confines of those two tribes; where also Megiddo is said to be situated in the same text. Some understand Gur (or, as it is in the vulgar Latin, Gaver) to be the name of an ascent or hill by Ibleam; and the Seventy Interpreters render the Hebrew text thus: *In the going up to Gai, which is Ibleam;* whereby they plainly understood Gai, or Gur, to be only another name for Ibleam.

**7.** In chap. xii. ver. 20. we read, that the servants of *Of Selah, or Joash King of Judah made a conspiracy, and slew him in Joktheel.* Bethmillo, or *the house of Millo, which goes down to Silla;* of which we have spoken in the <sup>a</sup> description of the city of Jerusalem. In chap. xiv. ver. 7. we are informed, that

<sup>a</sup> Page 27, chap. ii. sect. 10, 11. of this volume.

Amaziah, the son of Joash, *flew of Edom in the valley of Salt* <sup>CHAP. IV.</sup> *ten thousand, and took Selah by war, and called the name of it Joktheel, unto this day.* Of the valley of Salt I have before spoken. The word Selah does in the Hebrew tongue signify *a rock*, and so exactly answers to the Greek word Petra ; and therefore it is not without reason agreed upon by commentators, that this Selah was the same city with that called by the Greeks and Latins, Petra, lying in Arabia Petræa, thought to be so named from this its chief city : though others rather think, that as this city had its name from its situation on <sup>b</sup> a rock, so the adjacent tract was called Arabia Petræa, from its being overspread with such rocks or rocky hills.

In ver. 25. of this fourteenth chapter, we are informed, <sup>8.</sup> that *Jeroboam, the son of Joash King of Israel, restored the coast of Israel from the entering in of Hamath, unto the sea of the plain, according to the word of the Lord, which he spake by Jonah the prophet, who was of Gath-hepher.* Of the entering in of Hamath I have before spoken ; and that by the *Sea of the Plain*, is meant the *Salt-Sea*, (otherwise called by common writers, the *Dead Sea*, and the *Asphaltite Lake*,) is clear from Deut. iii. 17. Why this King is said to *restore* these parts, may be gathered from 1 Kings xv. 20. and 2 Kings x. 33. For in the former place we have an account, that Benhadad the King of Syria had smote *Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali* ; and in the latter place we read, that Hazael, a succeeding King of Syria, smote all the country beyond Jordan. The only place mentioned in the text we are speaking of, and not before described, is Gath-hepher, the birth-place, or at least dwelling-place, of Jonas the prophet. This is expressly said by Eusebius and Jerom to be situated in the tribe of Zabulon ; and the latter tells us in his preface to the prophecy of Jonah, that it was two miles distant from Sephorim, or Dioce-*faræa*, in the way thence to Tiberias ; that it was no great-

<sup>b</sup> Compare 2 Chron. xxv. 12.

**PART III.** place, and that the sepulchre of Jonah was shewn there in his time. He also further observes, that some confounded this place with Gath near Lydda, or Diospolis, and lying in the country of the Philistines: whereas the sacred History plainly distinguishes this from that, by the addition of Hepher thereto. Whereby some suppose is denoted, that it lay in a tract of Zabulon, called the land of Hepher; 1 Kings iv. 10. and that the King of Hepher, said to be slain by Joshua, Josh. xii. 17. was King of this land of Hepher. But this is only conjecture. Upon the testimony of Eusebius and Jerom, concerning the situation of Gath-hepher in the tribe of Zabulon, it seems very probable, that it was the same with Gittah-hepher, mentioned as lying in the eastern coast of Zabulon, Josh. xix.

13.

9. In chap. xvi. ver. 9. we read, that Tiglath-pileser, King of Kir, belonging to the King of Assyria, *went up against Damascus, and took it, and carried the people of it captive to Kir.* This place is rendered in the vulgar Latin, Cyrene, which cannot be understood of the city or country lying in Africk, and well known, and frequently mentioned by Greek and Latin writers under the name of Cyrene; forasmuch as the King of Assyria (at least in those days) had nothing to do with this Cyrene. Wherefore, by Kir and the Cyrene in the Latin version, must be understood some city or country lying within the dominions of the King of Assyria. And accordingly we find a river Cyrrhus, and cities called Cyropolis, and Cyrena, and Carine, mentioned by writers as lying in these parts; and a part of Media, called Syromedia, from these Syrians, as is probably thought, being carried captive hither.

10. In chap. xvii. we have an account of the final captivity of Halah, of the Israelites or ten tribes, by Shalmaneser King of Habor, Gozan, &c. Affyria, who is said ver. 6. to *carry Israel away into Affyria, whither the and to place them in Halah and in Habor by the river of ten tribes were carried Gozan, and in the cities of the Medes.* In 1 Chron. v. 26. captive. it is said, that the King of Affyria brought the Reubenites and Gadites, and half tribe of Manasseh, *unto Halah, and Habor,*

*Habor, and Hara, and to the River Gozan.* That by the CHAP. IV. river Gozan is here denoted the country about that river, and which by Ptolemy is called Gauzanitis, is so probable, as to be agreed upon by the generality of writers. The word Halah may be otherwife written agreeably to the Hebrew Chalach; and therefore is very probably thought to denote the country in the north part of Assyria, called by Ptolemy, Calacine or Calachene. In like manner, Habor may be written, agreeably to the original, Chabor; whence it is probably thought to be the mountain (or the mountainous country) between Media and Assyria, called by Ptolemy, Chaboras. And lastly, Harah, mentioned in 1 Chron. v. 26. is thought by some to denote the same with *the cities of the Medes*, in this 2 Kings xvii. 6. which, they say, is confirmed by the observation, that Media is by the Greeks sometimes called Aria, and the Medes Arii, (namely, in Herodot. vii. 62. and Pausan. in Corinth.) It is certain, that in the east or south-east parts adjoining to, or not far from Media, we meet with a country, called Aria or Ariene.

In ver. 24. chap. xvii. of this second Book of Kings we are informed, that the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel. I need not speak any thing more of Babylon and Hamath; and I need but remind the reader, that it has been before observed in my account of the Garden of Eden, that Cuthah here mentioned was in all probability the same with Cush, which is said by Moses to be encompassed by the river Gihon, and that accordingly it is much the same with the country called by the Greeks Sufiana, (where we read of the Coffei and Cissii, &c.) and to this very day is said to be called Chusestan. As for Ava, what city or country is denoted hereby, is hard to be accounted for. We do indeed read Deut. ii. 23. of the Avims; but then in the same text we read also, that the Capthorim (or Philistines) destroyed

11.

Of Cuthah,  
and Ava,

**PART III.** *destroyed them, and dwelt in their stead,* long before these times. And therefore Ava here mentioned cannot with any probability denote the country of the Avims, mentioned in the forecited place of Deuteronomy, as some have imagined. Nor does it appear, that the King of Affyria had then under his subjection the parts where these Avims are said to dwell; nay, the contrary rather appears. The most probable opinion in this matter seems to be that of the learned Grotius, who has observed, that there are by Ptolemy mentioned a people of Baetriana, under the name of Avadiæ. It is not to be omitted, that the place here called Ava seems in all probability to be the same that is called Ivah, chap. xviii. ver. 34. and chap. xix. ver. 13.

12. The Sepharvaim above mentioned is very probably conjectured by the learned to be the city called Sipphara by Ptolemy, and by Abydenus, *the city of the Sippareni.* It is called by a plural name in Ptolemy, as well as by a dual in the Hebrew, probably, because the river Euphrates ran through it, and so divided it as it were into two cities.

13. In chap. xviii. ver. 34. together with the Gods of Hamath, and Sepharvaim, and Ivah, we have mention made of the Gods of Arpad and Henah. As to Arpad, thereby is probably denoted the country lying above the land of Hamath, and over against which lies the small island, called Aradus by the Greeks and Latins; which name contains in it apparent footsteps of the Hebrew name Arpad or Arvad.

14. As for Henah, I can neither meet with in others, nor think myself of any satisfactory account of it. Grotius thinks it might be, perhaps, Ange in Arabia Felix. Others take Henah and Ivah to be the names of two idols: but it seems clear from chap. xix. ver. 13. that they were both cities. The Chaldee Paraphraſt renders them as two verbs. The Syriack and Arabick Interpreters render, what is Ivah in our translation, all along by Avah; and Henah by Noa.

In chap. xix. ver. 12. besides Gozan, and Haran, and <sup>CHAP. IV.</sup> the children of Eden, which were in Thelasar, (which have been all spoken of already), we have mention made of <sup>15.</sup> Rezeph. Of Rezeph. Resapha in the country Palmyrene, on the west of the Euphrates, and above spoken of; and also of Rezipha, a city of Mesopotamia, and so on the east of the Euphrates; it is very probable, that one of these two might be the place here called Rezeph; and most probably the last, as carrying in it the greatest affinity to the letters of the Hebrew word.

In the history of the reign of the good King Josiah, we <sup>16.</sup> have mention made of Carchemish by Euphrates, 2 Chron. <sup>Of Carchemish.</sup> xxxv. 20. This is probably thought to be the same, called by the Greeks and Latins, Circesium.

In 2 Kings xxiii. 33. we read, that *Pharaoh-necob put* <sup>17.</sup> *Jehoahaz*, the son of Josiah, *in bands at Riblah, in the land* <sup>Of Riblah.</sup> *of Hamath.* Where the land of Hamath lay, has already been shewn. And it is hence evident, that Riblah lay in the land of Hamath; and consequently out of the land of Canaan, contrary to the opinion of some. Hence others more reasonably suppose it to be Antioch, or else Apamea, or some other of the cities situated on the river Orontes; on which stood Epiphania, called Hamath in the days of Jerom, and therefore probably thought by him to be the Hamath mentioned so often in Scripture.

And thus I have gone through the second book of <sup>18.</sup> Kings. The places mentioned in the books of the Chronicles <sup>Of the books of Chroni-</sup> cles, &c. are chiefly the same with those mentioned in the books of the sacred History already gone through: some few that are mentioned peculiarly in these books of the Chronicles, and are not mentioned in the other preceding sacred books, I have inserted in their proper places, into the geography of the books of Kings. As to the following books of the sacred Scripture, the principal places mentioned in them, and of which, I think, we have any tolerable knowledge, have also been taken notice of be-

PART III. fore; excepting the cities and other places lying in Persia or Media, or adjoining to the Persian empire, and mentioned in the books of Ezra, Nehemiah, Esther, Ezekiel, Daniel, and some other; of these therefore I shall speak something in the following chapter.

## CHAP. V.

*Of Places situated in, or bordering on, the ancient Persian Empire, and mentioned in the Old Testament, but not spoken of already.*

WE meet not with the name of Persia in the sacred History, before the time of Daniel the prophet, who lived <sup>1.</sup> *Perſia*, in the reign of Cyrus, the founder of the Persian empire. <sup>whence</sup> *called*. This great and famous Emperor is said, not only to have taught the inhabitants of Persia properly so called, the art of horsemanship; but also to have published an edict or law, importing, that it should be esteemed mean and scandalous for any man of that country to *go on foot*, whether the journey he went were long or short; by this means enjoining the inhabitants to become horsemen. Now the word *Paras* in the Oriental tongues denoting *an horseman*, hence it is not improbably thought, that upon the said inhabitants thus becoming universally horsemen, the country and people came to be denoted by the name of *Paras*, first in the days of Cyrus; whereas, in former days, both country and people were denoted by the name of *Elam*, one of the sons of Shem, who first settled in these parts after the Flood. From the word *Paras*, the Greeks easily framed the word *Perſis*, and from it the Latins the word *Persia*.

Paras, or *Perſis*, in its most proper acceptation, denoted <sup>2.</sup> only one province of the Persian empire, which adjoined <sup>Perſis, or</sup> *Perſia*, <sup>pro-</sup> *perly taken*, <sup>what.</sup> on to the east side of *Susiana*, formerly spoken of; and which is said to this day to be called *Phars*, or *Pharsistan*, names which apparently retain footsteps of the ancient Oriental name *Paras*. But this name is also used to denote several other and large provinces, that were subdued by the Persians, properly so called, and lay chiefly to the north and east of the province of *Perſis*. As to the extent <sup>of</sup> the Persian empire, we find that it was in the days of

**PART III.** *Ahasuerus, from India even unto Ethiopia, over an hundred and seven and twenty provinces.* Esth. i. 1.

3. The word here rendered Ethiopia is *Cush*; which has been largely shewn to denote in Scripture, Arabia, not Libya or Africa; and therefore, by Ethiopia here mentioned is probably to be understood only the Asiatic Ethiopians, i. e. some Arabians denoted by this name in Herodotus the historian.

4. The word rendered India is in the original *Hoddu*, or *Hondu*, as it is now-a-days read. But it is likely, that it was formerly read *Hiddu*, or *Hindu*. Whence the Greeks derived the names *India* and *Indus*, the latter given by them to the great river, which has been generally esteemed the eastern boundary of Persia, and the former to the country lying on the east side of the said river, called now-a-days by us most commonly the *East-Indies*, to distinguish it from the *West-Indies*, otherwise called *America*, and unknown to the ancients; who therefore called the *East-Indies* simply *India*, as knowing no other than that.

5. It is evident from Dan. viii. 2. and Esth. i. 2. that the Kings of Persia had a palace in a city called *Shushan*, which we may well suppose to be the same called by the Greeks *Susa*, and so situated in the province of *Susiana*, which is the first province of Persia that lies on the east of the *Euphrates*, or *Tigris*. This city probably took its name from the *lilies* which abound in these parts, for the *lily* is called *shushan* in the Hebrew tongue. As from *Shushan*, the Greeks called the city itself *Susa*; so from their Greek name of the city, they called the province it lay in *Susiana*. The city is thought to have been founded by *Tithonus*, brother to *Priamus* King of *Troy*, and father of *Memnon*: from whom the citadel was called *Memnonium*; the palace and walls, *Memnonians*; and *Susa* itself, the city of *Memnon*. But others will for these reasons have the city to have been built not by *Tithonus* the father, but by the son himself, *Memnon*. The walls of this city are said by *Cassiodorus*, as *Heylin* relates, to be

be cemented with gold. It was doubtless a very great, CHAP. V. stately, and rich city. Alexander the Great is said to have found therein fifty thousand talents of uncoined gold, besides wedges of silver, and jewels of an inestimable value. It is now said to be nothing but ruins, and perhaps not that.

In the forecited chap. viii. ver. 2. of Daniel, the prophet tells us, that he had a vision by the river of Ulai, which doubtless is the same called by the Greeks, Euleus. That it ran by the city, nay the palace of Shushan, is also clear from the forecited text. It is said to be the greatest river of the province of Susiana, and of so rare a stream, that the Persian Kings would drink of no other water.

To the north of Persia lay the country called Media, frequently mentioned in the sacred History, and that in conjunction with Persia; not only on account of their neighbouring situation one to the other, but of their being for a long time under one and the same prince. It is generally believed, that it took its name from Madai, one of the sons of Japhet. But upon weighing what is offered by the judicious and learned Mr. Mede on this subject, I am inclined to embrace rather his opinion; that though it is not to be doubted but this country, called in Hebrew Madai, took its name from one Madai, yet probably he was not the same with the son of Japhet, (who rather settled himself in Mysia in Lesser Asia, and in Æmania or Macedonia in Europe,) but was a descendant of Shem.

In Ezr. vi. 2. we read, that there was *found at Achmetha, in the palace that is in the province of the Medes, a roll, Of Achmetha, or Ecbatana. \** Now the word Achmetha may denote (as is observed in the margin of our Bible) *a coffer*; but it is rather understood by the learned to denote the principal city of Media, called by the Greeks Ecbatana, and often mentioned in the Apocryphal books of Esdras or Ezra, and of Tobit and Judith. It was built not long after Babylon. For we find, saith Dr. Heylin, that Semiramis, the wife of Ninus, in a war against the Medes, who had then rebelled,

**PART III.** taking an affection to the place, caused water-courses to be made to it, from the further side of the mountain Orontes, digging a passage through the hills with great labour and charge. It being destroyed by the injury of time, it was re-edified by Deioces, the sixth King of the Medes, and afterwards much beautified and enlarged by Seleucus Nicanor, one of the successors of Alexander the Great in his Asian conquests. For beauty and magnificence it was little inferior to Babylon or Nineveh. In compass it is said to be one hundred and eighty, or two hundred furlongs, which make about twenty-four of our miles. The walls thereof are affirmed in the book of Judith to be seventy cubits high, fifty cubits broad, and the towers upon the gates an hundred cubits higher; all built of hewn and polished stones, each stone being six cubits in length, and three in breadth. But this is to be understood only of the innermost wall, there being seven in all about it; each of them higher than the other, and each distinguished by the colour of their several pinnacles, which gave unto the eye a most pleasant prospect. It was the ordinary residence of the Kings of Persia in the heat of summer, as Susa, before mentioned and described, was in the cold of winter. The royal palace was about a mile in compass, and built with all the cost and skill that a stately edifice did require. Some of its beams are said to be of silver, and the rest of cedar, which were strengthened with plates of gold. Josephus, the Jewish historian, relates, that it was built by the prophet Daniel; which must be understood no otherwise than that he overlooked the work, or contrived the model, appointed to do so by the order of Darius the Mede, to whom the building of the same is ascribed by others. Neglected at length by the Kings of the Parthian race, it became a ruin.

## CHAP. VI.

*Of the more remarkable Places mentioned in the Apocryphal Books, and not spoken of before.*

I SHALL in this last chapter take notice of the more remarkable places mentioned in the Apocryphal books, and which have not been spoken of before. I have not observed any place or country mentioned in the two Apocryphal books of Esdras, but what has somewhere or other been before taken notice of; and therefore, passing by them, we come to the book of Tobit. In chap. i. ver. 2. we read, that *in the time of Enemassar*, (who is supposed to be the same called 2 Kings xvii. 3. Shalmaneser,) *King of the Assyrians, Tobit was led captive out of Thisbe, which is at the right hand of that city, which is properly called Nephtali in Galilee.* Now it is thought with great probability, that the city here said to be properly called Nephtali was the same with that which was otherwise called Kadesh-Nephtali, this being the principal city of Nephtali in the more early times. And as it was called Kadesh-Nephtali, to distinguish it from other cities called by the name of Kadesh; so it is very likely, that it was also for brevity's sake (omitting the former part of the compound name, namely Kadesh, as common to it with other places) called Nephtali, and the rather, as being the most eminent city in the tribe of Nephtali. For it was not only a Leitical city, but also one of the three cities of refuge on the west of Jordan.

In ver. 14. of this first chapter of Tobit, we have mention made of *Rages, a city of Media.* This is probably enough thought to be the same with Ragau, mentioned in chap. i. ver. 15. of the book of Judith. Nor is it a conjecture without any foundation, that it was built by Reu the son of Peleg. For not only the descendants of Arphaxad (of whom came Peleg, the father of Reu) settled in these and the adjacent parts; but Reu is called by

**PART III.** the Seventy Interpreters Ragau. And as to the posterity of Arphaxad settling here, it is remarkable, that in the very beginning of the book of Judith, we have mention made of Arphaxad, *who reigned over the Medes in Eclatane*; this name being probably given to the said King in memory and honour of their forefather Arphaxad, the son of Shem, and grandson of Noah; who probably upon the dispersion of mankind settled himself in these parts of Asia; whence we find here a whole country retaining plain footsteps of his name, it being called Arrapachitis in Ptolemy, probably for Arphaxaditis.

<sup>3.</sup>  
Of Bethulia. Proceed we to the book of Judith; and the most remarkable place in this history is the city or town of Bethulia, wherein Judith lived when it was besieged by Holofernes, the general of the Affyrian army. That this place was situated not far from Dothaim, is evident, as from other texts, so especially from chap. vii. ver. 3. where it is said, that the army under Holofernes *encamped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmain, and in length from Bethulia unto Cyamon* (or the Bean-field) *over against Esdraelon.* Now Dothaim being probably the same with Dothan, and Esdraelon the same with Jezreel, we may from hence make a pretty good guess at the situation of Bethulia, that it was such as is assigned it in the map hereunto belonging. Brochard tells us, that from the place taken for Bethulia, when he travelled the Holy Land, to Tiberias on the sea of Galilee, was one league, and that the latter lay to the south-east of the former. As for the other places mentioned in the book of Judith, they are either such as are of very uncertain situation, or else of no great note, or lastly such as have been already described. And the same may be said of the places that are mentioned in the several following Apocryphal books, till we come to the two books of the Macabees, which are the last of the Apocryphal books.

<sup>4.</sup>  
Of Modin. In these two books, as being chiefly historical, we have mention made of many places, among which, excepting those

those already spoken of, the chief or most remarkable are CHAP. VI. these that follow : Modin I mention first, on account of its being the dwelling-place of Mattathias, of whom was descended Judas furnamed Maccabeus. The situation of this place is not well agreed on, some placing it not very far from Jerusalem. For Mr. Maundrell tells us, that in his return from Bethlehem to Jerusalem, he made a visit to (what is now-a-days called) the wilderness and convent of St. John the Baptist ; and that being come within about a league of the convent, he had in sight Modon, a village on the top of an high hill, the burying-place of those heroical defenders of their country, the Maccabees. And so likewise Le Bruyn tells us, that at a little distance from the convent of the Holy Cross (which is about an hour's journey from Jerusalem) he saw upon a very high hill, the place where the Maccabees lie buried, and the ruins of their house. And a little after he tells us, that being gone further on in his way to Bethlehem, he turned towards Modin ; and he not only gives us a draught of it, but also tells us, that of the burying-places of the Maccabees there are still seven arches remaining, under which the bodies were laid. From which it may be inferred, that our author was either at or very near the place ; and consequently, that it lies not very far from Jerusalem and Bethlehem. But others will have Modin to lie much farther westward, namely, on the coast, or not far from the coast, of the Mediterranean Sea. And this opinion is founded on *1 Maccab.* xiii. 25, 26. where it is said thus : *Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.—Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before. Moreover, he set up seven pyramids one against another, for his father and his mother, and his four brethren. And in these he made cunning devices ; about the which he set great pillars. And upon the pillars he made all their armour for a perpetual memory ; and by the armour, ships carved, that they might be seen of all that sail on*

**PART III. on the sea.** Now from the last clause of this passage it seems evident, that Modin was at no great distance from the Mediterranean Sea. Whence it will follow, that the forementioned place, taken notice of by Mr. Maundrell and Mr. Le Bruyn, is not rightly reputed to be the burying-place of the Maccabees; but that their opinion is better founded, who place Modin much nearer to the coast of the Mediterranean Sea. Agreeably hereunto Eusebius and Jerom tell us, that Modin was situated near to Diospolis, or Lydda. And Bonfrerius observes<sup>b</sup>, that some moderns place the situation of Modin at four miles distance from Lydda, and one long mile from Joppa.

5.  
Of Persepolis.

The next place I shall speak of is Persepolis, mentioned 2 Macc. ix. 2. It was the chief city, not only of that province of the Persian empire which is properly called Persis, but of the whole empire; whence it is styled by the historian Quintus Curtius, *the Queen of the East*. It was situated near the banks of a river called Araxes, otherwise said to be called Rhogomanes, and now-a-days Bendemir. It was built for the most part of cypress-wood, the walls of the houses being of marble, digged out of an adjoining mountain. Diodorus Siculus, who at large describes this city, affirms it to be the richest and finest city in all the world. And we may well believe him as to the richness of it, Alexander the Great finding here one hundred and twenty thousand talents in ready money for his own share, after the soldiers had made what spoil they listed of plate, bullion, images of gold and silver, and jewels of unspeakable value. But the chief beauty of it was the royal palace, built on an hill, surrounded with a treble wall; the first of sixteen cubits height, the second of thirty, and the third of sixty: all of them of black polished marble, with stately battlements, and in the circuit of the whole palace an hundred turrets, which afforded a most admirable prospect. Nor was the inside of less beauty, than the outside of majesty; the roof thereof shining with ivory, silver,

<sup>b</sup> Annot. in tab. Terræ promissæ.

gold, and amber; and the King's throne being wholly CHAP. VI.  
composed of gold and the richest pearls. But although it ——————  
was thus rich and stately, and one of the greatest ornaments  
of the eastern world; yet it was by Alexander, in a  
drunken fit, consumed with fire, at the instigation of Lais,  
that infamous strumpet, by way of revenge for the many  
cities of the Greeks, which the Persians had formerly  
burnt in the Grecian wars. And though Alexander, when  
sober again, repented of what he had done, and gave order  
that it should be rebuilt, yet it never arose to its former  
glory; the conqueror dying shortly after, and that purpose  
with him. It was so ruined in the time of Quintus  
Curtius, (who lived, as our author Dr. Heylin observes, in  
the time of Claudius Cæsar,) that he professes no footsteps  
of it could then have been found, if not shewn and pointed  
out by the river Araxes, on whose bank it stood. But  
notwithstanding this, it is the opinion of several ingenious  
persons and travellers, and among them of M. Thevenot,  
that the place now-a-days called Tschehel-minar is part  
of the ancient Persepolis, not only because of the river,  
which Diodorus Siculus and others mention to be there  
under the name of the little Araxes, now called Bendemir,  
but also of many other marks that cannot be called into  
question, says Thevenot; who proceeds to give a large  
account of the ruins yet to be seen. The sum whereof is  
this: that they consist chiefly of three ranges of buildings,  
behind one another, from west to east; that they extend  
severally in length from north to south; that each of the  
two first ranges contains four buildings and two courts;  
the last hath five buildings, whereof the third is the big-  
gest of all.

Another famous city, mentioned in the history of the 6.  
Maccabees, is Sparta, otherwise called Lacedæmon, cele- Of Sparta.  
brated in the Greek historians, as being one of the two  
most considerable and potent cities of Greece, the other  
whereof was Athens. It lay in the southern or south-  
west province of the Peloponnes, called Laconia.

To return to Palestine, or the Holy Land: in the 7.  
southern Of Jamnia.

PART III. southern part of the western coast hereof lay Jamnia, which Strabo says was distant from Azotus two hundred furlongs, that is, five and twenty miles, and so near to Joppa. And this situation agrees very well with the history of the Maccabees. For as Judas Maccabeus burnt one part of the Syrian fleet at Joppa, so he burnt the rest at Jamnia, the flame being seen to Jerusalem itself, though reckoned two hundred and forty furlongs off, that is, thirty miles. This town was an episcopal see in the times of Christianity.

8. Not far from Jamnia is Casphin supposed to lie, described to be a *strong city, fenced about with walls, and inhabited by people of diverse countries*; 2 Macc. xii. 13. which Judas Maccabeus took, making there an unspeakable slaughter, as we are informed ver. 16.

9. On the same coast with Jamnia and Joppa, but much higher to the north, lies the city Tripolis above Sidon, and so above the northern boundary of the Holy Land; but yet in the province called by the Greeks Phoenicia. The name denotes *three cities*, and it is said to be so called, because built by the joint purses of the three cities, Tyre, Sidon, and Aradus. It seems to have been of no great note in the time of the Romans, till made one of the episcopal sees, belonging to the archbishop of Tyre in the primitive times. But thriving by degrees, it came to be of principal account, by the time that the western Christians warred in the Holy Land. For when conquered by them, it was made, as Heylin observes, one of the tetrarchies, or capital cities for the four quarters of their dominions; which were, Jerusalem for Palestine, Edeffa for Comagena or Mesopotamia, Antioch for Syria, and this for Phoenicia. A city, which, I know not (says my author) by what good hap, has sped better than any of those parts, retaining still as much in strength and beauty, as ever it had; if not grown greater by the ruin of all the rest. Our countryman Mr. Maundrell gives us this account of it. Tripoli is seated about half an hour from the sea. The greater part of the city lies between

two hills; one on the east, on which is a castle commanding the place; another on the west, between the city and the sea. This latter is said to have been at first raised, and to be still increased by the daily accession of sand, blown to it from the shore. Upon which occasion there goes a prophecy, that the whole city shall in time be buried with this sandy hill. But the Turks seem not very apprehensive of this prediction. For instead of preventing the growth of this hill, they suffer it to take its course, and make it a place of pleasure; which they would have little inclination to do, did they apprehend it was some time to be their grave. The marine is about half an hour distant from the city. The port is an open sea, rather than an inclosed harbour; however, it is in part defended from the force of the waves by two small islands, about two leagues from the shore; one of which is called the Bird, the other the Coney Island, being so named from the creatures, which they severally produce. For its security from pirates, it has several castles, or rather square towers, built all along upon the shore at convenient distances. They are, says my author, I think, fix in number, but at present void of all manner of force, both of men and ammunition. In the fields near the shore appeared many heaps of ruins and pillars of granite, and several other indications, that here must have been anciently some considerable building this way. Which agrees very well with what Casaubon in his notes upon Strabo quotes out of Diodorus, viz. that Tripolis was anciently a cluster of *three cities* standing at a furlong's distance from each other; of which the first was a seat of the Aradians, the second of the Sidonians, and the third of the Tyrians. And from hence it is probable, that Tripolis was a name given at first to *three distinct but adjacent places*, and not to one city, built, as is usually said, by the mingled interest of Tyre, Sidon, and Aradus. Thus much Mr. Maundrell: to which I shall add what Mr. Thevenot says of it. Tripoli, says he, is a very pretty town, with a neat castle, at the foot of which

**PART III.** which a little river runs. Several gardens, full of orange-trees and white mulberries, encompafs the town, which is a mile from the sea, where there are several towers to defend the coast. Here it was that S. Maria, being accused of incontinence, did penance in man's apparel. I shall conclude with what Le Bruyn observes: The city, says he, in itself is not very considerable, though the houses are built with free-stone, and most of them pretty large and stately. The principal quarters of the city are very populous. The bazar, or street of merchants, is in pretty good plight. The French and Italians have generally their vice-consul residing there. (It appears from Mr. Maundrell, that we also have had a consul there.) The Arabians bring thither a great deal of ashes, with which they make soap and glafs. Besides this account of Tripoli, Mr. Le Bruyn has obliged us with a draught, both of the city and also of the marine.

**10.** Another place mentioned in the history of the *Maccabees*, *Of Aradus.* is Aradus, a small isle lying on the same coast to the north of Tripolis. The isle is said to be rocky, and not above a mile in compafs, and about twenty furlongs, i. e. two miles and an half, from the continent. It is not improbably thought to be so named from one of the sons of Canaan, since we find reckoned among the descendants of Canaan, the Arvadite. And hence it is probably thought to be the same called in the book of Kings, and of Isaiah, Arpad, or Arphad, or Arvad; whence the Greeks framed the name Aradus. It feemed to the eye, says Mr. Maundrell, to be not above two or three furlongs long, and was wholly filled up with tall buildings like castles. The ancient inhabitants of this isle were famous for navigation, and had command on the continent as far as Gabala.

**11.** In the history of the *Maccabees* we have also mention made of the river *Eleutherus*; concerning which I need only take notice of Mr. Maundrell's remark. Having quitted, says he, ourselves of these antiquities, (namely, lying within one hour of Tortosa, (formerly called *Orthosia*,

*Of the river Eleutherus.*

thosia, from whence the modern name is made,) and a CHAP. VI.  
little southward of Aradus, and about a quarter of a mile —————  
off the sea,) we entered into a spacious plain, extending  
to a vast breadth between the sea and the mountains, and  
in length reaching almost as far as Tripoli. The people  
of the country call it Junia, i. e. *the plain*, which name  
they give it by way of eminency, upon account of its vast  
extent. We were full seven hours, says my author, in passing  
it; and found it all along exceeding fruitful, by reason of  
the many rivers, and the great plenty of waters, which  
it enjoys. Of these rivers the first is about six hours be-  
fore you come to Tripoli. It has a stone bridge over it, of  
three large arches, and is the biggest stream in the whole  
plain. For which reason it goes by the name of Nahor  
il Kibber, or *the Great River*. About half an hour far-  
ther, you come to another river, called Nahor Abrosh,  
or *the Lepers River*. In three quarters of an hour more,  
you pass a third river, called Nahor Achar, having an  
handsome stone bridge, of one very large arch, laid over  
it. Two good hours more bring you to a fourth river,  
called — or the *cold Waters*, with a bridge of three  
arches over it. From hence you have two good hours  
more to Tripoli. I took, says Mr. Maundrell, the more  
exact account of all these streams, to the intent that I  
might give some light for the better deciding that dif-  
ference, which is found in geographers, about the place  
of the river Eleutherus. The moderns, all with one con-  
sent, give that name to a river between Tyre and Sidon,  
called by the Turks Casmeer. But this contradicts the  
universal testimony of the ancients, who place Eleu-  
therus more northward. Strabo will have it somewhere  
between Orthosia and Tripolis, as a boundary dividing  
Syria from Phoenicia. Pliny places it near Orthosia,  
emptying itself into the sea over against Aradus. The  
writer of the Maccabees lays it in the land of Hamath;  
which country, wherever it were, was certainly without  
the borders of Israel, as appears from the same author.  
To this Josephus agrees, placing Eleutherus to the north  
of

PART III. of Sidon, as may be collected from him, Jewish Antiq. — b. xiv. chap. vii. viii. where speaking of Mark Anthony's donation to Cleopatra, he reports, how that extravagant gallant gave her all the cities between Eleutherus and Egypt, except Tyre and Sidon. Ptolemy, as cited by Terranius, places it yet more northerly, between Orthosia and Balanea. From all which it is evident, that this cannot be the true ancient Eleutherus, which the moderns assign for it. But that name is rather to be ascribed to one of these rivers, crossing the plain of Junia; or else, if Pliny's authority may be relied upon, to that river now dry, which I mentioned a little on this side of Tortosa, and which has its mouth almost opposite to Aradus. Thus Mr. Maundrell; and as to the mention he refers to of a river on this side Tortosa now dry, it occurs some pages before, where he writes thus: In about a quarter of an hour we came (from Tortosa) to a river, or rather channel of a river, for it was now almost dry; though questionless here must have been anciently no inconsiderable stream; as we might infer both from the largeness of the channel, and the fragments of a stone bridge, formerly laid over it.

12. Still more north was situated Daphne, lying by Antiochia, (as the writer of the Maccabees describes it, lying by Antiochia. 2 Macc. iv. 33.) which Antiochia, or Antioch, is mentioned in the history of the Acts, and is from hence styled by some writers Antioch Epidaphne, i. e. *Antioch by Daphne*. It is said that this Daphne stood at first about five miles from Antioch; but afterwards, by the continual enlargements of Antioch, it came to be so near to it, as to be accounted as a suburb to it. It was so named of Daphne, one of the mistresses of Apollo, who was here worshipped by the name of Apollo Daphnæus, and had here his oracles and groves, which last are said to have been about ten miles in circuit. It was a place devised for pleasure, but abused to lust. The temple here is said to have been built by Seleucus, and was renowned for the oracle there given, by which Adrian is said to be foretold

told of his being Emperor ; and therefore it was reported CHAP. VI. to also by Julian the Apostate for the same purpose. But —— the body of Babylas, Bishop of Antioch, and a martyr, being removed thither, the Devil and his oracles were both frightened away, as the Devil himself confessed to Julian : who being desirous to learn here the success of his intended expedition into Persia, received this answer, that no oracle could be given so long as those divine bones were so near the shrine. Nor was it long after, before the idol and temple were consumed by a fire from heaven ; as was avowed by those who observed the fall of it. Though Julian did impute it to the innocent Christians, and in revenge caused many of their churches to be burnt to ashes.

Other places mentioned in the books of Maccabees 13. are Adasa, Adida, Arbattis, Arbel, and Raphon. Of Adasa, Adida, Arbattis, Arbel, and Raphon. which Adasa is said by Jerom to be seated in the tribe of Ephraim. Adida is expressly said, 1 Macc. xii. 38. to be in Sephela. And Eusebius and Jerom tell us, that all the open plain country about Eleutheropolis to the north and west was in their days called Sephela. Arbattis was plainly a place near Galilee ; and Arbel here mentioned was doubtless in Galilee, as Josephus tells us ; being distant nine miles from the city Legeon, and lying in the great plain adjoining to the said city, as Eusebius and Jerom inform us. Raphon, the last place above mentioned, was a town of Gilead, as Josephus tells us, Antiq. book xii. chap. xii. and thought to lie near the brook Jabbok.

In 1 Macc. xi. 34. we have not only mention made of Aphærema, but also the reason of the name plainly intimated ; namely, because the said tract or government was added unto Judea, being taken from the country of Samaria : for the word Aphærema does in the Greek language 14. Aphærema, what. signify a thing taken from another.

It is also to be observed, that the books of the Maccabees being in the Greek tongue, hence several names, though somewhat varied according to the Greek form, 15. An observation as to yet

**PART III.** yet denote the same places with the Hebrew names, from whence they are thus varied. Thus Accaron is the same with Ekron, Amathis with Hamath, Gazara with Gezer, Bethsura with Bethshur, Bosora with Bofor, &c. which last place, together with them mentioned with it, 1 Macc. v. 26. seem plainly to be situated beyond Jordan, in the country of Galaad or Gilead largely taken. And, among these, Carnaim is doubtless the same called in the books of Moses, Ashtaroth-carnaim. Some names are also in probability corrupted in tract of time by translators. Thus Zabadeans, which is said, 1 Macc. xii. 31. to be the name of some of the Arabians, is probably a corrupt reading for Nabatheans; and so of other names, taken notice of in the margin of our greater Bibles.

16.  
Of the Na-  
bathean  
Arabs.

The Nabathean Arabians were so called from Ne-baioth, one of the sons of Ishmael, as has been<sup>a</sup> before observed. We read also in this history of the Arabians called Nomades, namely, from their manner of living, it being their way not to live in towns or settled habitations, but to rove or remove from place to place with their cattle, according as they found conveniency of pasture. Hence this name was given by the ancients, not only to these Arabians, but also to some inhabitants in Africk, and Sarmatia or Scythia, who followed the like roving manner of life.

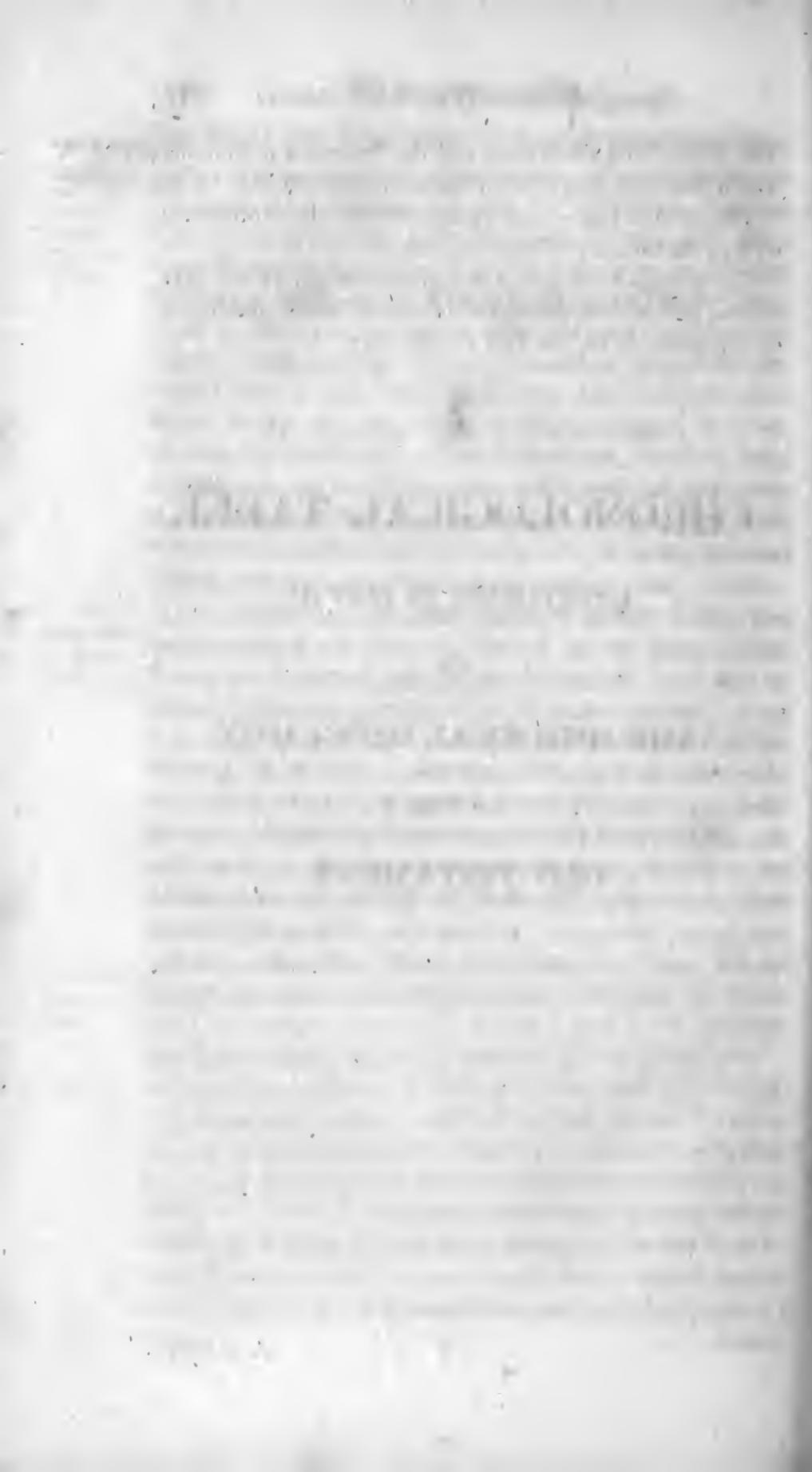
17.  
Of the Ga-  
latians, and  
Spain.

Lastly, by the Galatians mentioned in 1 Macc. viii. 2. are to be understood, not the same Galatians, to whom St. Paul wrote one of his Epistles, and who lived in the Lesser Asia, but the European Galatæ, or Galatians, called by the Latins Galli; and the greatest part of whose country is now-a-days inhabited by the French: the rest being inhabited by those in the Netherlands, and Germany on the south and west of the Rhine, as also by those of Lorrain, Switzerland, and Savoy. For the boundaries of Galatia, or old Gaul, were, besides the sea, the

<sup>a</sup> Vol. I. Part I chap. x. sect. 2.

river Rhine, and the Varus, and the Pyrenean mountains ; CHAP. VI. which last separated it from Spain, mentioned here by the writer of this history, as conquered by the Romans, as well as the country of the Galatians.

And thus I have gone through the history of the Maccabees, and so through all the historical books, making up, or appertaining to, the Old Testament.



A  
CHRONOLOGICAL TABLE,  
APPERTAINING TO PART III.  
OF  
THE HISTORICAL GEOGRAPHY  
OF THE  
OLD TESTAMENT.



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A

# CHRONOLOGICAL TABLE

OF THE

KINGS OF JUDAH AND ISRAEL,

*And such other more remarkable Particulars, as occurred within the Reigns of the said Kings, and are mentioned in the Books of Samuel, of Kings, and the other following Books of the Old Testament.*

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IN the Chronological Account, belonging to the first Volume of this Historical Geography of the Old Testament, (Part II. Tab. I.) it has been observed, that in fixing the chronology of such particulars, as are mentioned in the sacred History between the Exodus (or the Israelites going out of Egypt) and Solomon's beginning to build the Temple, we must be guided by 1 Kings vi. 1. where we are expressly told, that from the Exodus to the beginning to build Solomon's Temple, were *four hundred and fourscore years*. Agreeably hereunto it has been also there observed, that reckoning backwards from the beginning to build Solomon's Temple, and deducting from four hundred and eighty (which, the forecited sacred text tells us, fell in with the fourth year of Solomon's reign) the three foregoing years of Solomon's reign, and the forty years of David's reign, and likewise the forty years of Saul's reign; it will follow, that the last year of the

Judges, or the year before the first of Saul's reign, must fall in with the three hundred and ninety-sixth year after the Exodus. And because it is also highly probable (as has been before observed, last page but one of Vol. I.) that the battle recorded 1 Sam. vii. put an end to the forty years of servitude mentioned Judg. xiii. 1. and that the said battle was fought in the three hundred and seventy-seventh year after the Exodus; it will follow, that the time from the said battle to Saul's being made King, were nineteen years, wherein Samuel judged Israel. When, or how long before the forementioned battle, Samuel began to judge Israel, cannot be determined from the sacred History; and therefore I shall begin the following Chronological Table with the first year of Saul's reign, which, according to what is before observed, must fall in with the three hundred and ninety-seventh year after the Exodus, and so (according to the calculation in the first volume) fall in with the 1101st year before Christ, and the 2849th year of the world.

## A

## CHRONOLOGICAL TABLE.

Years of the World.	Years before the common Year of Christ's Nativity.	Years from the Exodus.	REMARKABLE PARTICULARS.
2849	1101	397	Saul begins to reign.
2888	1062	436	Saul is slain, having reigned forty years, as we learn, Acts xiii. 21.
2928	1022	476	David dies, having reigned forty years, viz. <i>seven years he reigned in Hebron, and thirty and three years he reigned in Jerusalem</i> , 1 Kings ii. 11.
2932	1018	480	Solomon begins to build the Temple, <i>in the four hundred and eightieth year, after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel</i> , 1 Kings vi. 1. So that here we shall end the computation from the Exodus.

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.
2968	982	Solomon dies, having <i>reigned over all</i> (the twelve tribes of) <i>Israel</i> <i>forty years</i> , 1 Kings xi. 42.
2969	981	The division of the <i>kingdom of all</i> (the twelve tribes of) <i>Israel</i> into two kingdoms, one called the <i>kingdom of Judah</i> , and including the two tribes of Judah and Benjamin; the other called the <i>kingdom of Israel</i> , and including the other ten tribes. The first king of the distinct kingdom of Judah was Rehoboam, the son of Solomon, from whom the other ten tribes revolted, setting up Jeroboam for their first King. 1 Kings xiii.

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
2985	965	Rehoboam dies, having reigned <i>seventeen years</i> , 1 Kings xiv. 21.	
2986	964	Abijam succeeds his father <i>Rehoboam in the eighteenth year of Jeroboam</i> , 1 Kings xv. 1. and consequently the eighteenth year after the division of the kingdom.	<i>In the eighteenth year of Jeroboam began Abijam to reign over Judah</i> , 1 Kings xv. 1. And consequently Jeroboam began his reign in the first year of Rehoboam.
2988	962	Abijam dies after a reign of <i>three years</i> , 1 Kings xv. 2. And Asa his son succeeds him, 1 Kings xv. 8.	<i>In the twentieth year of Jeroboam began Asa to reign over Judah</i> , 1 Kings xv. 9. See note *.
2990	960	In the <i>second year of Asa</i> began Nadab to reign over Israel, 1 Kings xv. 25. See the note *.	Jeroboam dies, after a reign of <i>two and twenty years</i> ; and is succeeded by his son Nadab, 1 Kings xiv. 20. See note *.
2991	959	In the <i>third year of Asa</i> did Baasha slay Nadab, and began to reign in his stead, 1 Kings xv. 28. 33. See note *.	Nadab is slain by Baasha, after he had reigned <i>two years</i> , 1 Kings xv. 25. 28. See note *.

\* It being evident from 1 Kings xv. 1. and other texts, that Jeroboam began his reign in the 981st year before Christ; and it being said, 1 Kings xiv. 20. that Jeroboam reigned 22 years; it follows, that he died in the year (981—21, i. e.) 960 before Christ. Wherefore this year falling in with the second year of Asa's reign, (1 Kings xv. 25.) and Nadab being slain in the third year of Asa, (1 Kings xv. 28.) it follows, that when it is said, 1 Kings xv. 25. that *Nadab reigned two years*, thereby is meant, that he reigned part of two years, viz. he began his reign in

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3014	936	In the twenty-sixth year of Asa began Elah to reign over Israel, 1 Kings xvi. 8.	Baasha dies, after a reign of twenty and four years, 1 Kings xv. 33. and is succeeded by his son Elah, 1 Kings xvi. 6.
3015	935	In the <i>twenty and seventh</i> year of Asa did Zimri kill Elah, 1 Kings xvi. 15.	Elah having reigned two years, 1 Kings xvi. 8. is slain by Zimri, who having reigned but <i>seven</i> days, set fire to the royal palace at Tirzah, and burnt it over his own head, that he might not fall into the bands of Omri, 1 Kings xvi. 18, &c.
3019	931	In the <i>thirty and first</i> year of Asa began Omri to reign over Israel, 1 Kings xvi. 23. See the note †.	<i>Then (i. e. after the death of Zimri) were the people of Israel divided into two parts: half the people followed Tibni to make him King; and half followed Omri. But the people that followed Omri pre-</i>

960 before Christ, or the second year of Asa, after his father's decease that same year, and was slain in 961 before Christ, or the third year of Asa. And in like manner it is observable, that whereas it is said, 1 Kings xv. 9. that Asa began his reign in the *twentieth year of Jeroboam*, or 962 before Christ; and that Jeroboam, having reigned *two and twenty years*, 1 Kings xiv. 20. was succeeded by Nadab in the *second year of Asa*; it follows, that Asa began his reign in the other part of the twentieth year of Jeroboam, or 962 before Christ, and so Asa's first year fell in partly with the twenty-first of Jeroboam's reign, or 961 before Christ: and consequently the second year of Asa fell in partly with the twenty-second of Jeroboam, or 960 before Christ.

waived.

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3019	931	.	<i>vailed.—So Tibni died, and Omri reigned, 1 Kings xvi. 21—23.</i> See the note †.
3020	930	.	Six years reigned Omri in Tirzah; and then having built the city of Samaria, translated the royal seat thither, 1 Kings xvi. 23—28. See the note †.
3026	924	In the <i>thirty and eighth</i> year of Afa began Ahab to reign over Israel, 1 Kings xvi. 29. See note †.	Omri reigned over Israel <i>twelve years</i> , 1 Kings xvi. 23. six years he reigned in Tirzah, <i>ibid.</i> and consequently the other six in Samaria, where he died, and was buried, his son Ahab succeeding him, 1 Kings xvi. 28, 29. See note †.

† It being said, 1 Kings xvi. 23. that in the *thirty-first year of Afa* began Omri to reign over Israel *twelve years*; and it being said, ver. 29. that in the *thirty-eighth year of Afa* began Ahab the son of Omri to reign; it may be asked, how Omri reigned *twelve years*, since from the *thirty-first* of Afa to the *thirty-eighth* of Afa there are but *nine years*, including both the *thirty-first* and *thirty-eighth*. It is then to be observed, that what is said of Omri's beginning to reign in the *thirty-first* of Afa, is to be understood of his then beginning to reign *without any rival*, and so *peaceably*. And whereas it is said, that he reigned *twelve years*, it is to be observed, that, according to this computation, all the years from the murder of Elah are reckoned to the reign of Omri; namely, from 935 before Christ, or the *twenty-seventh* of Afa, wherein Elah was killed by Zimri, to 924 before Christ, or the *thirty-eighth* of Afa, wherein Omri died, are *twelve years inclusively*. Further, it is to be observed, that the Hebrew word, which is rendered in our translation here and elsewhere, *began to reign*, does literally import no more than *reigned*.

Years of the World.	Years before the com- mon Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3026	924	<p>As Ahab began his reign at this time, so we are told, 1 Kings xvi. 34. that <i>in his days did Hiel the Bethelite build Jericho; and that he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun.</i></p> <p>Also from 1 Kings xvii. and following chapters we learn, that the famous and great Prophet Elijah flourished in the reign of Ahab; being taken up into heaven in the reign of Jehoram, Ahab's second son, as we learn from 2 Kings ii. compared with chap. i. and iii.</p>	

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3029	921	Afa dies, having reigned <i>forty and one</i> years, 1 Kings xv. 10. and is succeeded by Jehoshaphat his son, 1 Kings xxii. 41.	In the <i>fourth</i> year of Ahab began Jehoshaphat to reign over Judah, 1 Kings xxii. 41.
3046	904	In the seventeenth year of Jehoshaphat began Ahaziah to reign over Israel, 1 Kings xxii. 51.	Ahaziah begins to reign this year, being, as it seems, taken into a partnership of the kingdom by his father Ahab, probably upon his intended expedition against the Syrians.
3047	903	In the eighteenth year of Jehoshaphat began Jehoram the son of Ahab to reign over Israel, 2 Kings iii. 1.	Ahab dies of a wound received in the battle with the Syrians. And his son Ahaziah likewise dies this year, having reigned (at least part of) two years, 1 Kings xxii. 51. and is succeeded by his brother Jehoram, because he had no sons of his own, 2 Kings i. 17. Elizah succeeds Elijah, 2 Kings ii.
3051	899	Jehoram the son of Jehoshaphat began to reign, ( <i>Jehoshaphat being then King, i. e.</i> ) in comfort with his father, 2 Kings viii. 16.	In the fifth year of Joram the son of Ahab began Jehoram the son of Jehoshaphat to reign, 2 Kings viii. 16.

Jehoshaphat

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3053	897	Jehoshaphat dies, having reigned five and twenty years, 1 Kings xxii. 42.	
3057	893	Jehoram King of Judah takes his son Ahaziah into a partnership of the kingdom with him, 2 Kings ix. 29.	In the $\frac{1}{2}$ eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah, (viz. in comfort with his father) 2 Kings ix. 29.
3058	892	Jehoram King of Judah dies, having reigned eight years, and then Ahaziah begins to reign, (viz. alone) who is slain by Jehu's order, having reigned one year, (viz. alone) 2 Kings viii. 17. 24. 26. and also chap. ix. 27. 29.	In the $\frac{1}{2}$ twelfth year of Joram King of Israel did Ahaziah King of Judah begin to reign, (viz. alone) 2 Kings viii. 25. In this twelfth year of his reign is Joram King of Israel slain by Jehu, 2 Kings ix. 24. For he reigned but 12 years, 2 Kings iii. 1.
3059	891	Ahaziah being dead, his mother Athaliah usurps the throne of Judah, 2 Kings xi. 1.	Jehu begins to reign over Israel, 2 Kings ix.
3065	885	Joash the son of Athaliah is made King; and Athaliah is slain, having reigned six years, 2 Kings xi. 3. 4. 16.	In the seventh year of Jehu, Joash began to reign over Judah, 2 Kings xii. 1.

‡ These seeming repugnances are easily reconciled, as is here shewn.

Jehu

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3086	864		Jehu dies, having reigned 28 years, 2 Kings x. 36.
3087	863	In the twenty-third year of Joash began Jehoahaz to reign over Israel, 2 Kings xiii. 1.	Jehoahaz succeeds his father Jehu in the kingdom of Israel, 2 Kings xiii. 1.
3101	849	In the thirty-seventh year of Joash King of Judah began Jehoash son of Jehoahaz to reign, (viz. in consort with his father) 2 Kings xiii. 10.	Jehoahaz takes his son Jehoash into a partnership of the kingdom with him, 2 Kings xiii. 10. compared with ver. 1.
3103	847		Jehoahaz dies after a reign of seventeen years, and then his son Jehoash begins to reign, (viz. alone) 2 Kings xiii. 9.
3104	846	Jehoash or Joash King of Judah dies, after a reign of forty years, 2 Kings xii. 1. and is succeeded by his son Amaziah, 2 Kings xiv. ver. 1.	In the second year of Joash King of Israel, (viz. of his reigning alone) reigned Amaziah King of Judah, 2 Kings xiv. 1.
3106	844		Jeroboam begins to reign over Israel in consort with his father Joash, 2 Kings xiii. 10. compared with chap. xiv. 23.

Years of the World.	Years before the com- mon Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3118	832	In the fifteenth year of Amaziah King of Judah, Jerobo- am, the son of Joash King of Israel, be- gan to reign, (viz. alone) 2 Kings xiv. 23.	Joash King of Israel dies, after a reign of sixteen years, and then his son Jero- boam begins to reign, (viz. alone) 2 Kings xiii. 10. and chap. xiv. 23. This King restored the coast of Israel, ac- cording to the word of the Lord by Jo- nah the Prophet, chap. xiv. ver. 25. whence it is evi- dent, that the said Prophet lived in or before this reign.
3132	818	Amaziah is slain, af- ter a reign of 20 years, 2 Kings xiv. 2. and 15 years af- ter the death of Je- roash King of Is- rael, 2 Kings xiv. 17. and is succee- ded by his son Aza- riah, ver. 21.	In the twenty-seventh year of Jeroboam King of Israel, (viz. of his partnership in the kingdom with his father) began Azariah King of Judah to reign, 2 Kings xv. 1.

Years of the World.	Years before the com- mon Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3132	818	<p>It is to be observed, that this Azariah King of Judah is otherwise called Uzziah, as 2 Kings xv. 13. And we learn from Isa. i. 1. that in the days of this King it was, that Isaiah the Prophet began his prophecies recorded in the said books, and prophesied during the reign of the three succeeding Kings of Judah, viz. Jotham, Ahaz, and Hezekiah.</p> <p>Likewise we read, Hos. i. 1. that the word of the Lord came unto Hosea, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam the son of Joash King of Israel.</p> <p>Likewise Amos prophesied in the days of Uzziah, and Jeroboam the son of Joash, Amos i. 1.</p> <p>Joel is also esteemed to have prophesied in the days of Uzziah and Jeroboam.</p>	

Years of the World.	Years before the com- mon Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3158	792		Jeroboam dies, after a reign of forty- one years, (alone, 2 Kings xiv. 23.
3169	781	In the thirty-eighth year of Azariah King of Judah, be- gan Zachariah to reign over Israel, 2 Kings xv. 8.	Zachariah succeeds his father Jerobo- am, but, as it seems, not immediately, but after an inter- regnum of ten or eleven years: he reigns six months, 2 Kings xv. 8.
3170	780	In the thirty-ninth year of Azariah be- gan Shallum to reign over Israel, 2 Kings xv. 13. In the thirty-ninth year of Azariah be- gan Menahem to reign over Israel, 2 Kings xv. 17.	Shallum conspired a- gainst Zachariah, and slew him, and reigned in his stead. He reigned a full month, 2 Kings xv. 10. 13. For Me- nahem smote him, and reigned in his stead. Ibid. 14.
3181	769	In the fiftieth year of Azariah began Pekahiah to reign over Israel, 2 Kings xv. 23.	Menahem dies, after a reign of ten years, and is succeeded by his son Pekahiah, 2 Kings xv. 17. 22.
3183	767	In the fifty-second year of Azariah be- gan Pekah to reign over Israel, 2 Kings xv. 27. This year also Azariah dies, after a reign of fifty- two years, 2 Kings xv. 2.	Pekah, a captain, con- spired against Pe- kahiah, and smote him, and reigned in his room, 2 Kings xv. 25.

Azariah

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3184	766	Azariah being dead, his son Jotham succeeds him in the kingdom of Judah, 2 Kings xv. 7. Micah prophesied in the days of Jotham, Ahaz, and Hezekiah, Mic. i. 1.	In the second year of Pekah began Jotham to reign over Judah, 2 Kings xv. 32.
3200	750	Jotham dies, after a reign of sixteen years, and Ahaz his son reigns in his stead, 2 Kings xv. 33. 38.	In the seventeenth year of Pekah began Ahaz King of Judah to reign, 2 Kings xvi. 1.
3203	747	In the twentieth year of Jotham, (i. e. in the twentieth year after Jotham had begun to reign, or in the third year of Ahaz) did Hoshea slay Pekah, 2 Kings xv. 30. See the note *.	Hoshea made a conspiracy against Pekah, and slew him, after a reign of twenty years, 2 Kings xv. 27. and reigned in his stead, 2 Kings xv. 30.
3212	738	In the twelfth year of Ahaz began Hoshea to reign over Israel, 2 Kings xvii. ver. 1.	Hoshea, after an interregnum for nine years, began to reign over Israel, 2 Kings xvii. 1.

\* It being said, 2 Kings xv. 33. that Jotham reigned *sixteen* years; and it being said, ver. 30. of the same chapter, that Hoshea slew Pekah in the *twentieth* year of Jotham; it follows, either, that by the *twentieth year of Jotham* must be understood the twentieth year from the beginning of Jotham's reign, as it is above observed, or else, that when it is said, that Jotham reigned sixteen years, thereby is to be understood, that he reigned sixteen years alone, and then took his son Ahaz into a partnership of the kingdom with him; and consequently the following years may be ascribed either to him or his son Ahaz; and so the twentieth of Jotham is the same with the third of Ahaz.

Years of the World.	Years before the com- mon Year of Christ's Nativity.	REMARKABLE PARTICULARS.	
		Kings of Judah.	Kings of Israel.
3216	734	Ahaz dies, after a reign of 16 years, 2 Kings xvi. 2. and is succeeded by his son Hezekiah, 2 Kings xviii. 1.	In the third year of Hoshea began He- zekiah King of Ju- dah to reign, 2 Kings xviii. 1.
3221	729		In the ninth year of Hoshea, the King of Assyria took Sama- ria, and carried Is- rael away into Af- syria; and so put an <i>end to the kingdom of</i> <i>Israel</i> , 2 Kings xvii. 6.

Years of the World.	Years before the common Year of Christ's Nativity.	REMARKABLE PARTICULARS.
3244	706	Hezekiah dies, after a reign of twenty-nine years, (2 Kings xviii. 2.) and is succeeded by his son Manasseh in the kingdom of Judah, 2 Kings xx. 21.
3299	651	Manasseh dies, after a reign of fifty-five years, (2 Kings xxi. 1.) and Amon his son reigns in his stead, <i>Ibid.</i> ver. 18.
3301	649	Amon having reigned two years, is slain by his servants, and Josiah his son reigns in his stead, 2 Kings xxi. 19, 26. In the days of Josiah prophesied Zephaniah (Zeph. i. 1.) and Jeremiah; which last prophesied also in the days of the following Kings, Jehoiakim and Zedekiah, even unto the captivity of Judah, <i>Jerem.</i> i. 2, 3.
3332	618	Josiah, after a reign of thirty-one years, (2 Kings xxii. 1.) is killed, and is succeeded by his son Jehoahaz; who having reigned three months, is deposed by Pharaoh-nechoh, and his brother Eliakim is made King, his name being turned to Jehoiakim, 2 Kings xxiii. 29—34. In his days was Daniel the prophet carried to Babylon, <i>Dan.</i> i. 1—6.
3343	607	Jehoiakim having reigned eleven years, (2 Kings xxiii. 36.) dies, and is succeeded by his son Jehoiachin: who having reigned three months, is deposed by Nebuchadnezzar, in the eighth year of Nebuchadnezzar's reign, and his uncle Mattaniah is made King in his place, his name being changed to Zedekiah, 2 Kings xxiv. 6—17.
3347	603	In the fifth year of King Jehoiachin's captivity, began Ezekiel to prophesy, <i>Ezek.</i> i. 2.

Years of the World.	Years before the com- mon Year of Christ's Nativity.	REMARKABLE PARTICULARS.
3354	596	Jerusalem taken by Nebuchadnezzar, and the Temple destroyed, and Zedekiah, &c. carried captive unto Babylon, and so an end put to the <i>kingdom of Judah</i> . And here we shall put an end to this Chronological Table.

AN  
HISTORICAL GEOGRAPHY  
OF THE  
NEW TESTAMENT.

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PART I.

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THE  
JOURNEYINGS  
OF  
OUR BLESSED LORD AND SAVIOUR  
JESUS CHRIST:

OR, A  
GEOGRAPHICAL AND HISTORICAL ACCOUNT  
OF THE  
Places mentioned, or referred to,  
IN THE FOUR GOSPELS.

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CHAP. I.

*Of the Holy Land in general, and its principal Divisions; as also of such other Places, as lay without the Holy Land, and are mentioned or referred to in the four Gospels.*

AMONG the great and glorious advantages, enjoyed of old by the Jews above the Gentiles, it may justly be esteemed none of the least, that our blessed Lord and Saviour JESUS CHRIST not only *came of them according to the flesh*, Rom. ix. 5. but also, during his stay *in the flesh* here upon earth, *dwelt among them*, John i. 14. making so constant an abode with them, as that we read not in Scripture he ever went out of the bounds of the Holy Land, but when Joseph fled with him, then a child, into Egypt,

1.

The Holy Land, why so called.

**PART I.** Egypt, in order to avoid the wicked and secret designs of Herod against his life. His coming into the world was indeed intended to prove, in God's appointed time, an *universal* benefit to the *whole world*: but it seemed good to his Divine Wisdom to shew in the first place a *special* favour to those, who had for so long a time been his *peculiar people*, in making choice of their country to be the seat of his constant residence, whilst he lived here on earth. And a great blessing was this his residence, inasmuch as he *went about* their country *doing good*, Acts x. 38. not only to men's bodies by his miraculous cures, but also to their souls by his most holy doctrine and life. And it is on account, chiefly and eminently, of the unspotted *holiness* of our Redeemer, the ever blessed and ever to be adored JESUS, that the land of the Jews, wherein he lived, is by us Christians dignified with the most honourable title of the *Holy Land*.

**2.** The name, whereby it is denoted in the New as well as the Old Testament, is the *land of Israel*, Matt. ii. 20, 21. Under which name in its larger acceptation is comprehended all that tract of ground, on each side the course of the river Jordan, which God gave for an inheritance to the children of Israel. And within this extent or compass lay all the provinces or countries, which our Lord honoured with his presence, excepting Egypt; and so all the countries or places, but a very few, mentioned or referred

**3.** to by the four Evangelists, or in the history of our Saviour's life.

A general view of the countries mentioned in the four Gospels, more especially of the principal divisions of the Holy Land.

Now before I enter upon a particular description of our Saviour's *Journeyings*, it may be convenient to give here a general view of the said countries. I shall begin with the celebrated province of Judea, and so take the rest as they come in my way, in a geographical order, or with respect to their situation.

**4.** Judea then took its name originally from Judah, the fourth son of Jacob, whose offspring made up the most renowned of the twelve tribes of Israel, (most renowned, as on other accounts, so especially because of *it sprang* our

our Saviour, Heb. vii. 14.) Hence by the *children of Judah* were originally understood only the *tribe of Judah* ; and by the *land of Judah*, only the portion of land that appertained to that tribe. But in process of time, when ten of the twelve tribes revolted from the house of David, and erected themselves into a distinct kingdom, under the title of the *kingdom of Israel* ; then the other two tribes, Judah and Benjamin, which adhered to the house of David, began to be both of them comprehended under one common title of the *kingdom of Judah*, or simply *Judah*. And afterwards by degrees, as the people of the kingdom of Judah did enlarge their possessions, more especially upon the ten tribes being carried away into captivity by the King of Assyria, (when those of Judah seemed to have possessed themselves of the land pertaining to the two adjoining tribes of Simeon and Dan, then left desolate,) upon these acquisitions the name of Judah or Judea began to be extended to all the southern tract of the land of Israel, so as to include under it, not only what of old belonged to the tribes of Judah and Benjamin, but also what belonged to the tribes of Simeon and Dan. And in further process of time, especially after the return of the Jews from the Babylonish captivity, the name of Judea was extended in general to all the Holy Land, at least to all the parts of it inhabited by Jews. In this largest acceptance it is taken, Luke xxiii. 5, &c. In the other acceptance, wherein it denoted all the south part of the Holy Land, it is always taken where it is mentioned in conjunction with Galilee, Samaria, and the country beyond Jordan ; excepting only one place, of which I shall speak distinctly in the ensuing paragraph.

The place referred to by me in the foregoing paragraph is Mark iii. 7, 8. where we are told, that *a great multitude followed Jesus from Galilee, and from Judea, and from Jerusalem, and from Idumea, &c.* Now Idumea, though it be no more than the Greek name, framed from, and answering to, the Hebrew Edom, yet is not here to be understood of the original habitation of the Edomites, mount

**PART I.** mount Seir; (of which see *Deut.* ii. 5;) but by Idumea in this place of St. Mark, seems much more probably to be denoted the more southern part of the province of Judea, which during the captivity of the Jews at Babylon, being left destitute or not sufficiently inhabited by its natives, seems to have been possessed by the neighbouring Idumæans. These Idumæans, though (when they were afterwards quite dispossessed again of many places in Judea, and were brought so low by the conquering arms of the Maccabees, as to be forced to comply with such terms as the Jews offered them) they chose rather to embrace Judaism, than to quit the habitations they were possessed of; and, though hereupon they were incorporated into the body of the Jewish nation, and were reckoned themselves among the Jews; yet however the tract of Judea inhabited by them did not so soon lose the name of Idumea derived from them, but retained it not only in the times of the New Testament, as appears from this place of St. Mark, but also for a considerable time afterwards, as appears from common writers.

6. *Above Judea northwards lay the province of Samaria,*  
 Of Samaria. *so called from its city of the same name, formerly the capital of the kingdom of Israel, namely, from the reign of Omri, its founder. For he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria, 1 Kings xvi. 24.* This province, as well as the former of Judea, stretched itself from the Mediterranean Sea westward, to the river Jordan eastward, taking up the most considerable part of what formerly pertained to the tribe of Ephraim, and the half tribe of Manasses on the west side of Jordan, and lying exactly between Judea to the south, and Galilee to the north. Whence St. John saith, chap. iv. 4. that our Saviour *must needs go through Samaria, when he left Judea and departed into Galilee;* which last therefore comes next to be described in the geographical order I above proposed here to follow.

I pass by the etymology or derivation of the word Galilee, there being not enough said in Scripture to make a well grounded conjecture concerning it. I observe rather, that this country above all the others was most honoured with our Saviour's presence. It was here that he was conceived, Luke i. 26, &c; it was hither that Joseph and Mary returned with him, then a child, out of Egypt; it was here he settled and lived with his reputed father, and the blessed Virgin his mother, till he began to be about thirty years of age, and was baptized of John, Matt. ii. 22, 23. Luke ii. 39, 51. Matt. iii. 13. Luke iii. 23. It was hither he returned after his baptism and temptation by the Devil, Luke iv. 14. And after his entry upon his public ministry, though he frequently visited the other provinces, yet it was here that his dwelling-place was, Matt. iv. 13. And lastly, it was here our Lord made his first appearance to the eleven Apostles after his resurrection, Matt. xxviii. 16. To all which may be added, that the most considerable part, if not all, of his said Apostles were of this country; whence they are all styled by the angels, Acts i. 11. *men of Galilee.* It remains only to observe here farther, that Galilee took up what was formerly possessed by the tribes of Issachar and Zabulon and Naphtali, and the inland part of the tribe of Asher. A more distinct account of the bounds of Galilee will appear, from what is to be said of the countries joining upon it, which I therefore proceed to.

As Galilee was bounded on the south with Samaria, so it was bounded on the west and north with the coasts of Tyre and Sidon, which were two very considerable cities, seated on the Mediterranean Sea, and thereupon celebrated for merchandize in sacred (as well as heathen) history, Isai. xxiii. They both lay within the land of Canaan; and Sidon, as it was so called from the first-born of Canaan, Gen. x. 15. so was it the northern border of the land of Canaan, Gen. x. 19. and upon division of the said land among the tribes of Israel, it, together with Tyre, fell to the lot of the tribe of Asher, Josh. xix. 28, 29. But

7.

Of Galilee.

8.

Of the coasts of Tyre and Sidon.

**PART I.** we read, Judg. i. 31. that *Asher did not drive out the inhabitants of Sidon*, nor of the other maritime places there mentioned, which lay along upon that sea-coast, but *dwelt in those parts among the Canaanites, the inhabitants of the land.*

**9.** *There remains now only the eastern boundary of Galilee of Abilene.* to be spoken to ; and this was made up of the countries of Abilene and Ituræa, with Trachonitis. Of these Abilene lay highest to the north, and was so named from its chief town Abila, and is thought by some to have lain within the borders of Neptahlim, though it was never subdued by that tribe. Mr. Maundrell tells us, that the next day after he left Damascus, in his return towards Tripoli, they came to a small village, called Sinie ; just by which is an ancient structure on the top of an high hill, supposed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene. The tomb is thirty yards long, and yet is here believed to have been but just proportioned to the stature of him that was buried in it.

**10.** *Below Abilene, on the east of the course of Jordan, lay of Ituræa,* Ituræa, thought to have taken its name originally from Jetur, Gen. xxv. 15. one of the sons of Ishmael, who settled in these parts, and whose posterity was afterwards either quite driven out, or subdued by those Amorites, over whom in the time of Moses reigned Og, by the title of the King of Bashan : Ituræa, therefore, being much the same with the kingdom of Bashan, was a considerable part of that tract of ground, which Moses gave to that half tribe of Manasses, which fixed on the east of Jordan. And to the same half tribe appertained *the region of Argob*, Deut. iii. 13. or the country about mount Gilead, which from its craggy rough mountains or hills was called by the Greeks Trachonitis, *i. e.* the rough or mountainous country. This country lay east of Ituræa, and together with it made one tetrarchy, Luke iii. 1. in our Saviour's A tetrarchy, time. In order to understand the import or meaning of what. which word, it may not be unuseful to observe, that, upon the

and Tra-  
chonitis.

the death of Herod the Great, his kingdom was divided CHAP. I. into four parts, which were therefore called *tetrarchies*; — that is, governments consisting of a *fourth* part, or rather division (for they were not equal parts) of the aforesaid Herod's kingdom. These are all mentioned by St. Luke in the place above cited, viz. the tetrarchy of Galilee, belonging to Herod furname Antipas; the tetrarchy of Ituræa and Trachonitis, belonging to his brother Philip; and the tetrarchy of Abilene, belonging to Lysanias: the fourth division was that of Judea, Samaria, and Idumæa, which (Archelaus, eldest son of Herod the Great, enjoyed for a time with the title of King, Matt. ii. 22. but he being afterward displaced, his kingdom) was made a province of the Roman empire, governed by Pontius Pilate at the time of our Saviour's crucifixion.

We have now gone round the borders of Galilee, and 11. there is remaining but one province more, which lay <sup>Of Peræa,</sup> or the within the bounds of the land of Israel, and that is Peræa, <sup>country be-</sup> or the country beyond Jordan, lying to the south of <sup>beyond Jor-</sup> dan. Ituræa, and to the east of Judea and Samaria, and pos- sessed of old by the two tribes of Reuben and Gad.

As for Decapolis, it was a tract so named from ten con- 12. siderable cities contained therein; some of which lay <sup>Of Decapo-</sup> lis. without, others (if not the greater part) lay within the Holy Land, partly in Ituræa, partly in Peræa.

Having gone through the provinces or countries men- 13. tioned in the Gospels, and lying (at least mostly) *within* <sup>Of Syria.</sup> the land of Israel, I am in the last place to take notice of those few countries and places that lay *without* the land of Israel, and are mentioned in the Gospels. I shall begin with Syria; under which name, though heathen authors do sometimes include the Holy Land as a part of it, yet by sacred writers it is, I think, always used in a more restrained sense, and in the New Testament as a country distinct not only from the Holy Land, but also from Phœnicia (mentioned Acts xi. 19, &c. and of which the coasts of Tyre and Sidon were the southern part.) So that by Syria in the New Testament is to be understood

**PART I.** the country lying to the east and north-east of the Holy Land, between Phœnicia and the Mediterranean Sea to the west, and the river Euphrates to the east.

**14.** Beyond Syria and its adjoining country Mesopotamia, <sup>Of Nineveh.</sup> mentioned Acts vii. 2. on the river Tigris, is the city of Nineveh generally supposed to have been situated, and to have been built by Nimrod. It is famous for being the capital city of the first, that is the Assyrian, empire; as also for its greatness, and for its inhabitants repenting at the preaching of the prophet Jonas, Jon. iii. 3, 5. on which last account it is mentioned by our blessed Saviour, Matt. xii. 41.

**15.** As Nineveh was the capital of the Assyrian empire, <sup>Of Babylon.</sup> whilst it continued entire; so upon its being broken into two parts, one seized on by the Medes, the other by the Chaldaeans, the capital of this latter part was Babylon, founded likewise by Nimrod, Gen. x. 10. and of vast greatness, and very famous in sacred as well as common writers, especially on account of the captivity of the Jews into the countries under its dominion; for which reason it is mentioned by St. Matthew, chap. i. ver. 17. It lay in Chaldaea, on a stream of the great river Euphrates.

**16.** In the same place, where our Saviour mentions <sup>Of the king- dom of the Queen of the South.</sup> Nineveh, he makes mention likewise of the *Queen of the South, who came from the uttermost parts of the earth to the South.* hear the wisdom of Solomon, Matt. xii. 42. Now it is evident from the history of Solomon, recorded in the Old Testament, that by the *Queen of the South* is to be understood the *Queen of Sheba*, 1 Kings x. 1; which Sheba was the capital city of a considerable kingdom in the most southern part of Arabia: since therefore Arabia is that country which takes up all that part of the Asiatic continent that lies south of the Holy Land, even so far as to the main Southern Ocean; and since the kingdom of Sheba took up the most southern part of Arabia, it appears that the *Queen of Sheba* is very properly said to come from the *uttermost parts of the earth*. that way, namely, southwards in respect of the Holy Land.

To the west of Arabia lay the country of Egypt, famous in the Old Testament for God's bringing out from thence the children of Israel, his peculiar people, and therefore styled by the prophet Hosea, chap. xi. 1. *his Son*, namely, by virtue of the *covenant which God made with Abraham*, Acts iii. 25. The same country is mentioned by St. Matthew, chap. ii. 13, 14, 15, &c. on account of our Saviour's being carried thither to avoid the wicked purposes of Herod against his life; and being upon the death of Herod called back again out of Egypt into the land of Israel, whereby the prophetical part of Hosea's words in the place just now cited did receive a literal and full completion, our blessed Saviour being the *Son of God* by nature.

Beyond Egypt westward, not far from the Mediterranean sea, stood Cyrene, so considerable a city, as to give the name of Cyrenaica to the adjacent parts of Africk. Of this more in the second Part; I shall here only observe, that of this place was Simon the Cyrenian, on whom the soldiers laid our Saviour's cross, to carry it after him to the place of crucifixion, Luke xxiii. 26.

There remains but one place more to be here taken notice of, and that is Rome, the capital of the Roman empire, by whose arms the Jewish nation was at first subdued, and afterwards finally destroyed, or driven out of their own country; the very same calamity which they causelessly feared would be the consequence of *believing JESUS to be the Christ*, being by the just judgment of God brought upon them as a punishment for their crucifying him. For, according to our Saviour's predictions, Matt. xxiii. 36. and xxiv. 34. *the generation then present did not pass away before all that he there denounced against the Jews were fulfilled, and the Romans came and took away both their place and nation*, John xi. 48.

Having thus given a *general* description of the several countries honoured with our Saviour's presence, or so

CHAP. I.

17.

Of Egypt.

18.

Of Cyrene.

19.

Of Rome,  
or the Ro-  
mans.

**PART I.** much as mentioned or referred to in the Gospels, I come now to give a *particular* description of our Saviour's Journeyings, which I shall distinguish according to the several most remarkable periods of his life here on earth.

## CHAP. II.

*Of our Saviour's Journeyings, from his Birth to his Baptism,  
and Entrance upon his public Ministry or Preaching of  
the Gospel.*

WHEN the time appointed by the Divine Wisdom for the coming of the Messias into the world drew nigh, *the Angel Gabriel was sent from God to the Virgin Mary*, to let her know that she was so *highly favoured*, as to be made choice of for the mother of Him, *who should be called the Son of the Highest, and should reign over the house of Jacob for ever, and of whose kingdom there should be no end*, that is, in short, of the Messias, or Redeemer of the world. The blessed Virgin then lived in a city of Galilee, called Nazareth, situated in the south-west part of Galilee, and so not far from the confines of Samaria to the south, and nearer to the coasts or territories of Tyre and Sidon to the north-west. It is at present (as we are informed by the late reverend and ingenious Mr. Maundrell<sup>a</sup>, who visited it but ten years ago, viz. A. D. 1697. in his return from Jerusalem to Aleppo) only an inconsiderable village, situate in a kind of round concave valley on the top of an high hill. Here is a convent built over what is said to be the place of the Annunciation, or where the blessed Virgin received the joyful message brought her by the Angel. Here is also shewn the house of Joseph, being the same, as the friars of the convent tell you, wherein the Son of God lived for near thirty years in subjection to man, Luke ii. 51. And not far distant from hence they shew likewise the synagogue, wherein our blessed Lord preached that sermon, Luke iv. 16. by which his countrymen were so exasperated, or *filled with wrath, that they rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they*

<sup>a</sup> Journey from Aleppo to Jerusalem, p. 110, 111.

**PART I.** *might cast him down headlong*, Luke iv. 28, 29. This same precipice they now call *the mountain of precipitation*, for the reason just mentioned. It is at least half a league distant from Nazareth southward, and in going to it you cross first over the vale in which Nazareth stands; and then going down two or three furlongs, in a narrow cleft between the rocks, you there clamber up a short but difficult way on the right hand. At the top of this you find a great stone standing on the brink of the precipice, which is said to be the very place whence our Lord was designed to be thrown down by his enraged neighbours, had he not made a miraculous escape out of their hands. There are in this stone several little holes, resembling the prints of fingers thrust into it: these, the friars will tell you, are the impresses of Christ's fingers, made in the hard stone, whilst he resisted the violence that was offered to him. At this place there are seen two or three cisterns for saving water, and a few ruins, which is all that now remains of a religious building founded here by the pious Empress Helena, mother of Constantine the Great. And whereas the places, where are shewn the house of Joseph and the synagogue wherein our Saviour preached, were anciently dignified each with an handsome church by the same Empress, these monuments of her piety are now likewise in ruins.

The chamber of the Annunciation said by the Papists to be removed by angels from Nazareth to Loretto. Before we leave Nazareth, as it will not be altogether impertinent, so neither may it be altogether unuseful (namely, in order to lay open the unreasonable and absurd bigotry of the Papists) to observe, that in how mean a condition soever Nazareth may be at present, yet some part of its ancient buildings, I mean the chamber wherein the

Virgin Mary is said to be sitting, when the Angel brought her those joyful tidings above related, has had better luck, even at the no less expence than of a downright miracle, if we can believe the popish legends: for in these it is said, that this same chamber being after the blessed Virgin's departure had in great reverence by Christians, and remaining in Nazareth till the Holy Land was subdued by the Turks and Saracens, A. D. 1291, it

was

was then most miraculously transported into Sclavonia. CHAP. II. But that country being unworthy of the Virgin's presence, — — — it was by the angels carried over into Italy, and at length settled at Loretto, then a village in the Ecclesiastical State, or Pope's dominion, his Holiness's territories being, without doubt, the most worthy in the world to be the receptacle of such an holy apartment. So extraordinary an arrival of so extraordinary a relick was quickly noised about ; and not only the people of all ranks came to visit it with great veneration, but even the popes themselves have paid it more than ordinary respect, one of them building a most stately church over this chamber, which is now become, by presents made to the Lady of it, the richest in the world ; another erecting the village of Loretto, where it stands, into a city and bishop's see. So that Nazareth and Loretto have as it were changed conditions one with the other, Nazareth being formerly a city and bishop's or archbishop's see, but now a village ; and Loretto being formerly a village, but now a city and bishop's see.

It is time to take leave for the present of Nazareth, and 2. to attend the Virgin Mary in her journey thence to visit <sup>Of the Hill</sup> her cousin Elisabeth, who, the Angel acquainted her, had <sup>Country of</sup> Judea. already gone six months with the child, called afterwards John the Baptist. Elisabeth was the wife of Zacharias, a priest, and they dwelt in the *hill country of Judea*, Luke i. 39, 65. in the city, as is probably enough supposed, of Hebron, this being one of the cities given to the priests in the tribe of Judah, Josh. xxi. 10, 13. and also said expressly to lie in the *mountains or hills*, Josh. xi. 21. and xv. 48, 54. which running across the middle of Judea from south to north, gave to the tract they run along the name of the *hill country*. The blessed Virgin having staid with her cousin Elisabeth about three months, then returned to her own house at Nazareth.

Some time after *there went out a decree from Cæsar 3. Augustus, that all the Roman world or empire should be taxed*, that is, should have their names and conditions of <sup>Of Bethlehem.</sup> life

PART I. life set down in court-rolls, according to their families.

— *And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, to Judea, to the native city of David, which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished, that she should be delivered; and she brought forth her first-born son, our ever blessed and to be adored Redeemer JESUS, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn, Luke ii. 3—7.* Now this Bethlehem <sup>b</sup> is distant from Jerusaleim but two hours travel, or fix miles to the south west. And as it has been all along much honoured by Christians of all nations, on account of its being the place of our Saviour's birth: so at this very day it is generally visited by pilgrims, and it is furnished not only with a convent of the Latins, but also with one of the Greeks, and another of the Armenians; the two latter being contiguous to the former, and each having their several doors opening into the chapel of the holy *Manger*. For here are shewn at this very day the place, where, it is said, our blessed Lord was born, and the manger in which it is said he was laid; as also the grot of the blessed Virgin, which is within thirty or forty yards of one of the convents, and is reverenced on account of a tradition, that the blessed Virgin here hid herself and her divine babe from the malice of Herod, for some time before their departure into Egypt. The grot is hollowed in a chalky rock; but this whiteness they will have to be not natural, but to have been occasioned by some miraculous drops of the blessed Virgin's milk, which fell from her breast when she was sucking the holy infant. And so much are they possessed with this opinion, that they believe the chalk of this grotto has a miraculous virtue for increasing women's milk; and it is very frequently taken by

<sup>b</sup> Maundrell's Journey from Aleppo, &c. p. 85, 86, &c.

the women hereabouts, as well Turks and Arabs as Christians, for that purpose ; and, they will add too, that with very good effect.

There is likewise shewn to pilgrims now-a-days within about half a mile eastward, the field where it is said the shepherds were watching their flocks, when they received the glad tidings of the birth of Christ ; and not far from the field, the village where they dwelt ; and a little on the right hand of the village, an old desolate nunnery, built by St. Paula, and made the more memorable by her dying in it.

But to return to Bethlehem itself : you have there shewn you the chapel of St. Joseph, the supposed father of our blessed Saviour ; the chapel of the Innocents, as also those of St. Jerom, of St. Paula, and Eustochium. Of which three persons, St. Jerom was a celebrated writer in the latter end of the fourth century ; and Paula the mother, and Eustochium the daughter, were two (among many other) Roman ladies instructed by St. Jerom in learning and piety, and that retired hither to Bethlehem with St. Jerom, whose school is likewise shewn here to pilgrims at this very day.

We are next to attend on the holy babe JESUS to Jerusalem. *For when the days of the Virgin Mary's purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, &c.* Luke ii. 22. This city first occurs in Scripture under the name of Salem, Gen. xiv. 18. which is by interpretation *Peace*, Heb. vii. 2. Of what race or extraction was Melchisedec, the first King of Salem we read of in holy Writ, is not known ; forasmuch as he is mentioned by Moses in the forecited chapter of Genesis, *without father, without mother, without descent or pedigree*, as is observed Heb. vii. 3. But in the times of Joshua we find the city possessed by the Jebusites, one of the nations descended from Canaan, Gen. x. 16. Josh. xv. 63. from whom it had the name of Jebus, Josh. xviii. 16, 28. Judg. xix. 10. being their principal city ; and from these two names, Jebus and Salem, some imagine it to be called

4.

Of Jerusa-  
lem.

A. D. 1.

**PART I.** called Jebusalem, and for better sound sake Jerusalem. — The Jebusites, we read, were not driven out by the children of Judah, but lived together with these at Jerusalem, Josh. xv. 63. For though the Israelites had taken the city, Judg. i. 8. yet it seems the Jebusites had a very strong fort adjoining thereto, which was not conquered till king David's reign, who, notwithstanding the strong opinion the Jebusites had of its being impregnable, which made them think *David cannot come in hither*, 2 Sam. v. 6. yet we read, that *David took the strong hold of Zion*, and *dwelt in the said fort* after he had taken it, and called it the city of David, 2 Sam. v. 7, 9. After this Jerusalem became not only the principal city of the tribe of Benjamin whereto it appertained, but the capital of the kingdom of Judah, and the most celebrated city of the whole land of Israel; and, on account of religion, the most renowned city of the whole world among Christians as well as Jews, it being dignified by the inspired writers with the most illustrious title of the Holy City; in allusion to which it seems, with a little variation from the Hebrew, to be termed by the Evangelists, Hierosolyma, which in the Greek language imports as much as Holy Solyma. There will be more proper occasions to speak of this city elsewhere: and therefore I shall add no more here, only that the reader may have a particular account of it given by Josephus, b. vi. chap. 6. of Wars of the Jews.

**5.** Before the holy child JESUS was brought from Bethlehem to Jerusalem, there came wife men from some country lying east of the Holy Land, probably Arabia, to Jerusalem, enquiring after him, who was lately *born King of the Jews*. Hereupon Herod, then King of Judea, being alarmed, resolved forthwith to provide for his own security in the throne, by cutting off the new-born King. The better to bring this about, he sends the wife men to Bethlehem, (where he understood that Christ was to be born,) giving them directions *to bring him word again, when they had found the young child, that he might come and worship him also*. Thus usual is it for wicked men, under

The child  
JESUS is  
carried into  
Egypt.  
A. D. 1.

under some specious pretence of *religion*, to endeavour to CHAP. II. bring about their most *irreligious* and *devilish* purposes! — But the over-ruling providence of God quite defeated the design of Herod, by admonishing the wise men not to return to him, but to depart into their own country another way, and by admonishing Joseph to flee with the new-born King, the holy infant JESUS, into Egypt.

*Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under, according to the time which he had diligently enquired of the wise men, Matt. ii. 16.*

6. *Of Rama, and Ra-*  
*chel's being said to weep at the mur-*  
*der of the innocents.*  
*A. D. 1.*

in reference to the age which the new-born King must be of. Nay, it is not to be omitted, that so very jealous was Herod of the ill consequences which might hereafter arise to him from the new-born King, should he not be timely took out of the way, that he would not venture to exempt from the general massacre of the young children a son of his own, that was then at nurse in those parts. Which being told to the Emperor Augustus, it drew from him that sharp but just reply, that *he had rather be Herod's swine than his son*; his swine being safe, in regard the Jews were forbidden to eat swine-flesh, whereas his son was liable to be made away upon state fears and jealousies. By this massacre of the *innocent* babes in and about Bethlehem, there was (in a more eminent manner than before) fulfilled that which was spoken by Jeremiah the prophet, saying, *In Rama was there a voice heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not*, that is, were dead. Now Rama lay within the coasts, that is, the neighbourhood of Bethlehem, though it was situated in a different tribe, namely, that of Benjamin, the youngest son of Jacob, and whom only besides Joseph he had by his wife Rachel. For no sooner was Rachel delivered of this her younger son, but she died, as she was with her husband on a journey from Bethel to Bethlehem, and was come near to Bethlehem, but yet in the border of Benjamin,

**PART I.** Benjamin, Gen. xxxv. 16, 17, &c. 1 Sam. x. 2. On which account, upon the murdering of the innocents in Rama as well as in Bethlehem, the lamentations of their mothers in general are properly and elegantly represented by the mourning of Rachel; forasmuch as from her not only the Benjamites of Rama sprang, but also because she lay buried in those parts. Mr. Maundrell tells us, that among the remarkable places shewn now-a-days in the road from Jerusalem to Bethlehem, the last or nearest to Bethlehem is Rachel's tomb. On which he observes, that this may probably be the *true place* of her interment; but the present monument can be none of that which Jacob erected, it appearing plainly to be a modern and Turkish structure.

**7.** Herod being dead, Joseph, by the admonition of an angel, returns with the holy Jesus and his mother into the land of Israel. But hearing that *Archelaus reigned in Judea in the stead of his father Herod, he was afraid to go thither: notwithstanding being warned by God in a dream, he turned aside into the parts of Galilee, and came and dwelt again at Nazareth*, where he had formerly lived; whence not only our blessed Saviour was, according to a current prophecy, styled a Nazarene, but his disciples likewise were at first distinguished by the name of Nazarenes.

**8.** After this the sacred History is silent of our Saviour, till in the twelfth year of his age he went up with Joseph and Mary to Jerusalem, to celebrate the passover, Luke ii. 42. The festival being ended, and Jesus, though so very young, having discoursed publicly in the Temple with the doctors or learned men of the Jews, to the admiration of all that heard him, he returns back again to Nazareth, where he lived in all due obedience to Joseph and Mary, until he entered upon his public ministry.

## CHAP. III.

*Of our Saviour's Journeyings from his Baptism and En- A. D. 30.  
trance upon his public Ministry to the first Passover next  
succeeding.*

THE blessed JESUS, though as to his divine nature he was *equal with God*, and was no other than *God*, Phil. ii. 6. yet was pleased for the redemption of mankind, <sup>1.</sup> *Of the wilderness of Judea.* not only to be *made flesh*, John i. 14. but also in the flesh to *make himself of no reputation, taking upon him the form, or condition of a servant*, or mean man, Phil. ii. 7. and during the former part of his life working with his reputed father, who was by trade no more than a carpenter. Hereupon our Saviour is styled, by way of scorn and contempt, *the carpenter's son*, Matt. xiii. 55. and also *the carpenter*, Mark vi. 3. In this mean employ did our blessed Lord vouchsafe to exercise himself, till he *began to be about thirty years of age*, Luke iii. 23. when he thought fit to enter upon his public ministry, and to make known who he was, and for what end and intent he was come into the world. In order hereunto he repairs *from Nazareth of Galilee*, Mark i. 9. to John, the son of Zacharias and Elizabeth, and so his kinsman, who not long before had begun publicly to *preach the baptism of repentance for the remission of sins*, Mark i. 4. Luke iii. 3. The place where John preached and baptized was the *wilderness of Judea*, Matt. iii. 1. Mark i. 4. which lay along the river Jordan, and that on each side of it; whence John is said by St. Mark to baptize as well as to preach in the same wilderness, and by St. Luke to come into all the country about Jordan, preaching the baptism of repentance for the remission of sins, Mark i. 4. Luke iii. 3. It is further to be observed, that this tract was called the wilderness of Judea, not because it was absolutely uninhabited, but because it was less inhabited than other parts.

As

**PART I.** As to the river Jordan, it is the most celebrated and largest river in the Holy Land, and the famous Jewish

**2.** historian Josephus gives us this account of it: “ The head  
Of the river Jordan. “ of this river has been thought to be Panion, but in truth

“ it passes either under ground, and the source of it is  
“ Phiala, an hundred and twenty furlongs from Cæsarea,  
“ (viz. Philippi,) a little on the right-hand, and not much  
“ out of the way to Trachonitis. It is called Phiala (that  
“ is, *the vial*) from the round figure of it; and its water  
“ stands always at a stay, the basin being brim full, with-  
“ out either shrinking or overflowing. The first discovery  
“ of this secret was from Philip, the tetrarch of Tra-  
“ chonitis, by casting straws into Phiala, that came out  
“ again at Panion, which till that time was taken for the  
“ head of Jordan. This river, thus, as to appearance,  
“ taking its original from the cave of Panion, afterwards  
“ crosses the bogs and fens of the lake Seimechonitis:  
“ and, after a course of an hundred and twenty furlongs  
“ further, passes under the city of Julias, (or Bethsaida,)  
“ and so over the lake of Genezareth; and then running  
“ a long way through a wilderness or desert, it empties it-  
“ self at last into the lake Asphaltites, or the Dead Sea.”  
Such is the description of the river Jordan, given us by Josephus himself in his third book of the Wars of the Jews, chap. xviii<sup>c</sup>. From which account it appears, that the vulgar opinion of this river’s arising from two fountains, or rivulets, one named Jor, the other Dan, is but ill grounded, if not wholly fictitious. It may not be improper to observe here further, that the cave Panion lying at the foot of mount Libanus, and the lake Asphaltites reaching to the very extremity of the south of Judea; it follows, that the river Jordan extends its course quite from the northern to the southern boundary of the Holy Land. And it is also observable from the forementioned account, that there lay in the times of the New Testament a great deal of wilderness or desert along the river Jordan; which

<sup>c</sup> L’Estrange’s English edition.

therefore

therefore was without all doubt the wilderness wherein CHAP. III. John the Baptist canie preaching and baptizing. As to the largeness of the river Jordan, Mr. Maundrell<sup>d</sup> has observed, that it may be said to have two banks, whereof the first or outermost is that to which the river does, or at least did anciently, overflow at some seafsons of the year, viz. at the time of harvest, Josh. iii. 15. or as it is expressed, 1 Chron. xii. 15. *in the first month*, that is, in *March*. But at present (whether it be because the river hath by its rapidity of current worn its channel deeper than it was formerly, or whether because its waters are directed some other way) it seems to have forgot its ancient greatness: for we, saith the forementioned author, could discern no sign or probability of such overflowing, when we were there, which was the thirtieth of March, being the proper time for these inundations. Nay, so far was the river from overflowing, that it ran at least two yards below the brink of its channel. After having descended the outermost bank, you go about a furlong upon the level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as taniarisk, willows, oleanders, &c. that you can see no water, till you have made your way through them. In this thicket anciently (and the same is reported of it at this day) several sorts of wild beasts were wont to harbour themselves: whose being washed out of their covert by the overflowings of the river, gave occasion to that allusion of the prophet Jereniah, ch. xlix. 19. and l. 44. *He shall come up like a lion from the swelling of Jordan.* The water of the river, when Mr. Maundrell saw it, was very turbid, and too rapid to be swam against. And for its breadth, he tells us, it might be about twenty yards over, and in depth it far exceeded his height.

Now while John was baptizing, Jesus came and was <sup>Our Saviour</sup> also baptized of him in Jordan. And Mr. Maundrell <sup>comes to</sup> <sup>Jordan to</sup> informs us, that within about a furlong of the river, at that <sup>be baptized</sup> place where he and his company visited it, there was an old <sup>by St. John.</sup>

<sup>d</sup> Journey from Aleppo, &c. p. 80, 81, &c.

**PART I.** ruined church and convent, dedicated to St. John, in memory of the baptizing of our blessed Lord. It is founded as near as could be conjectured to the very place where the Baptist had the honour to perform that sacred office, and to wash him who was infinitely purer than the water itself, and, let me add, from whom the water of baptism derives all its faculty or spiritual virtue of cleansing the inward man, or washing away sin.

3. Our blessed Lord, after he had been baptized, was moved by the Holy Spirit to retire from Jordan up higher into the mountainous and more solitary part of the *wilderness*, in order to conflict with the temptations of the Devil; and so, by what befel himself, and by his own deportment therein, to teach all his followers what they were to expect from the same common adversary of mankind, and after what manner they should best defeat all his crafty devices to seduce them. The Devil adapts his first temptation to our Saviour's present circumstances; and from the hunger, which our Lord began to feel after his fast of forty days and forty nights, the Devil takes occasion to persuade him to exert his divine power, by commanding the stones that lay by, to be made bread. But this temptation not succeeding, the Devil brings our Lord to Jerusalem, and sets him on a pinnacle of the Temple, and there tempts him to shew his divine power, by casting himself down from thence. This temptation failing likewise of its success, the Devil in the last place takes our Lord

And of the up into an exceeding high mountain, where he vainly endeavours, by promises of earthly grandeur and dominion, to allure and overcome the heavenly-minded JESUS, who was dead to the vanities and pomps of this world, and was in truth the sole Lord of all therein. Mr. Maundrell informs us, that in his journey from Jerusalem to Jordan, after he had passed over mount Olivet, he proceeded in an intricate way amongst hills and valleys interchangeably; and, after some hours travel in this sort of road, he arrived

at the mountainous desert, into which our blessed Saviour CHAP. III. was led by the Spirit to be tempted by the Devil. A most ————— miserable, dry, barren place, saith he, it is, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we passed along, we saw some ruins of small cells and cottages; which they told us were formerly the habitations of hermits, retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the tops of these hills of desolation, we had however a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last we descended, after about five hours march from Jerusalemi. As soon as we entered the plain, we turned up on the left hand, and going about one hour that way, came to the foot of the Quarantania, which they say is the mountain, into which the Devil took our blessed Saviour, when he tempted him with that visionary scene, of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an *exceeding high mountain*, and in its ascent not only difficult but dangerous. It has a small chapel at the top, and another about half way up, founded on a prominent part of the rock. Near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in, in imitation of that of our blessed Saviour. In most of these grotts we found certain Arabs quartered with fire-arms, who obstructed our ascent, demanding two hundred dollars for leave to go up the mountains: so we departed without farther trouble, not a little glad to have so good an excuse for not climbing so dangerous a precipice. This is the account, given us by Mr. Maundrell, of the place where our Lord is generally and most probably believed to have been tempted.

**PART I.** After our blessed Lord had been thus himself tempted, and by his resisting and vanquishing the Devil had taught us, that he was *able to succour them that are tempted*, Heb. ii. 18. he repaired to Bethabara, where John was baptizing. Of this Bethabara we have no further account given us in Scripture, than that it lay *beyond Jordan*, John i. 28. and that our blessed Lord, when the Jews sought to take him at the feast of the Dedication, retired hither, whither many resorted to him, and believed on him, John x. 39, 40, &c. The word Bethabara does in the Hebrew language denote as much as *a place of passage over* : and whereas we read Josh. ii. 7, 23. that there was a fording place over Jordan, not far from Jericho ; and again Josh. iii. 16. that the people passed over right against Jericho ; therefore it is conjectured, that hereabout stood Bethabara, as being the place of reception or entertainment for passengers out of Judea into Peræa, or the country beyond Jordan. Nay, it is imagined by some, that in the very same place of the river, where the ark stood, whilst the Israelites passed over, our blessed Saviour, the true ark of the covenant of grace, was baptized by John the Baptist.

**5.** Our blessed Lord having staid some days at Bethabara with the Baptist, sets forth for Galilee, John i. 43. Upon his arrival there he was invited to a marriage at Cana, for distinction sake styled Cana of Galilee, (there being another town of the same name mentioned Josh. xix. 28. and appertaining to the tribe of Asher, and lying not far from Sidon, and so situated much more north than Cana of Galilee,) which lies within the tribe of Zebulon, and not far from Nazareth. Mr. Maundrell<sup>a</sup> tells us, that he and his company taking their leave of Nazareth, directed their course for Acre, or Ptolemais ; in order to which, going at first northward, they crossed the hills that encompas the vale of Nazareth on that side : after which they turned

<sup>a</sup> Journey from Aleppo to Jerusalem, p. 115.

to the westward, and passed in view of Cana of Galilee, **CHAP. III.** the place signalized with the beginning of Christ's miracles; and where lived, as some suppose, Alphæus, otherwise named Cleopas, whose wife was Mary, the sister or cousin-german of the blessed Virgin; and in whose house the marriage, to which our Lord was invited, is supposed to have been kept. But however this be, certain it is, that this Cana of Galilee was the native, or at least dwelling-place of the Apostle Nathaniel, otherwise called Bartholomew; for the Evangelist St. John expressly styles him Nathaniel of Cana in Galilee, John xxi. 2.

After this our blessed Lord, together with his mother and his brethren or cousin-germans, and his disciples, went down to Capernaum, where they continued not long; (for which reason I shall say no more of it here, than that it lay on the sea of Galilee;) but the Jews' passover being at hand, our Lord went up to Jerusalem. Being come hither, and finding in the Temple *those that sold oxen and sheep and doves for sacrifices, and the changers of money,* he drove them all out of the Temple, together with the sheep and oxen, and poured out upon the ground the changers' money, and overthrew the counting tables. Hereupon being demanded of the Jews to shew a sign of his divine authority to do as he had done, JESUS makes them this answer, *Destroy this Temple, and in three days I will raise it up again.* Then replied the Jews, *Forty and six years was this Temple in building, and wilt thou rear it up in three days?* Which they said, thinking that Christ had spoken of their Temple, whereas he spake of the Temple of his own body, John ii. 12, 13, &c.

Now, for the better understanding of this passage, it may be very convenient to adjoin here the following account of the Temple of Jerusalem. Upon the Israelites coming out of Egypt, it pleased God to give positive command to Moses, for making a tabernacle to be a sanctuary or place set apart for his public worship, Exod. xxv. 8, 9. This tabernacle was no other than a sort of large tent, 2 Sam. vii. 2—6. and so moveable. Hereupon King David,

6.

*Our Lord goes from Cana to Capernaum, and so to Jerusalem to the first passover after his baptism and entrance on his public ministry.*

7.

*Of the Temple at Jerusalem.*

**PART I.** that man after God's own heart, when he had by the divine blessing got rest round about from all his enemies, began to think it very improper, that he himself *should dwell in an house of cedar, and the ark of God dwell only within curtains*, or in a tent, (2 Sam. vii. 2.) and therefore resolves within himself to build an house for God's public worship. This bare resolution was highly acceptable to God; who nevertheless in his divine wisdom thought it not convenient that David should build the house, but acquainted him by the prophet Nathan, that his son, who should succeed him in the throne, should build such an house as he intended; and, by way of special recompence for his religious intentions in this particular, God commands Nathan to tell David expressly from him, *The Lord will build thee an house*, that is, *I will not take away my mercy from thy son which shall succeed thee, as I took it from him that was before thee; but I will settle him in mine house and in my kingdom for ever, and his throne shall be established for evermore*, 1 Kings viii. 18, 19. and 1 Chron. xvii. 10, 11, &c. Before I proceed, I cannot but here observe, that, were the forecited passages of Scripture but duly read and considered of by persons of estates and ability, it is hard to conceive but such persons would be thereby moved to imitate the example of holy David, and to think it very unbecoming for themselves to dwell in stately and magnificent houses, and to let their parish churches be so very mean, and even nasty, as they generally are; nay, to let them become no other than quite ruinous, as is the present condition of too many churches in this kingdom: especially since it is not to be questioned, but upon a fair computation it can be made easily appear, that what is spent upon superfluous vanities and sinful excesses, would arise to a sufficient sum to repair and decently beautify all our churches, and to keep them so when once so repaired. It is to be heartily wished, that there was not so great occasion to suspect that the condition of our churches, compared with the wealth of the nation, is too manifest a symptom, that the generality of the

the rich and wealthy amongst us are far from coming up CHAP. III. to David's character, or being men *after God's own heart*. — But they would do well to remember, that they themselves are after all and really no other than stewards ; and that they must one day give a strict account, how they have employed and laid out the riches God has entrusted them with. And surely there cannot be a more expedient way for a rich man to render himself able to give up an account of his stewardship at that day with comfort and joy, than to lay out a considerable and proportional share of his riches on places set apart for the public worship and honour of that God, who has entrusted him with the riches he enjoys. This is a most proper and ready means for a rich man, not only to procure eternal happiness to himself in the world to come, but also to entail a lasting blessing upon his family, which he leaves behind him in this world ; as may be fairly inferred from God's gracious dealing with David and his family, on the like account above related.

To return then now to the history of the Temple. What <sup>The first</sup> God foretold, that Solomon, upon his accession to the <sup>Temple built by Solomon.</sup> throne of David, punctually performed ; building an house to the name of the Lord God of Israel, the most magnificent, rich, beautiful, and every way glorious structure, that ever was erected ; as appears from the account given of it, 1 Kings v. vi. and vii. And yet this incomparable structure was no more than seven years in building, a true token of the hearty zeal wherewith the work was carried on ; and which is too evidently now-a-days wanting, when a work, designed indeed for the same sacred end, but otherwise vastly inferior, shall take up the greatest part of (nay perhaps quite) a whole age to finish it. That we may the less wonder how so stupendous a work as Solomon's Temple was, could be finished in so short a time, we are particularly acquainted in holy Writ, what a vast number of persons were employed in providing only materials in mount Lebanon, namely, thirty thousand workmen, which wrought ten thousand a month by courses ;

**PART I.** threescore and ten thousand labourers that bare burdens ; and fourscore thousand hewers in the mountains, besides three thousand and three hundred officers, which were over the work, 1 Kings v. 13, &c. But this glorious fabrick was at length, for the wickednes of the Jewish nation, and particularly for their relying too presumptuously on God's favour towards them for the sake of this Solomon's Temple destroyed by Nebuchadnezzar.

his Temple, Jer. vii. 4, 12, 13, 14. delivered up by the divine Providence to utter ruin, it being quite destroyed by Nebuchadnezzar King of Babylon, at his taking of Jerusalem, 2 Kings xxv. 9.

**The second Temple built by Zorobabel.** In this ruinous state lay the Temple till it was begun to be rebuilt by Zorobabel, Ezr. iii. 8. after the return of the Jews from the Babylonish captivity. In rebuilding hereof the Jews met with much opposition from the Samaritans ; and though they finished it at length, yet it fell vastly short of the magnificence of Solomon's Temple ; insomuch that the prophet Haggai saith to the people, *Who is left among you that saw this house in her first glory ? And how do you see it now ? Is it not in your eyes as nothing in comparison of it ? Hag. ii. 3.*

**Zorobabel's Temple so much repaired and beautified by Herod the Great, as to be esteemed a new Temple, and called Herod's Temple.** This Temple, built by Zorobabel after the return from the Babylonish captivity, partly because it was grown ruinous, partly because it seemed not magnificent enough, but principally to curry favour with the Jews, King Herod repaired, plucking down so great a part of it, and making such considerable alterations for the better, that he is said by some to build a quite new Temple. And this was it, which our blessed Lord honoured sometimes with his divine presence ; whereby was fulfilled that prophecy of Haggai, that *the glory of this latter house should be greater than of the former, Hag. ii. 9.* And it is of the Temple, thus repaired and as it were new built by Herod, that the Jews are to be understood, when they tell our Saviour, *Forty and six years was this Temple in building ;* for so many years there are precisely between the eighteenth year of Herod's reign (at which time he began about the Temple) and the year of our Saviour's baptism, when the Jews

Jews said this to him ; all which time the Temple was CHAP. III. more and more adorned, beautified, and perfected, and so might be said to be so long a building, though the main fabrick was finished in a much lesser space.

But it is next to be known, that by the *Temple* is meant, not only the fabrick or house itself, but also the parts of the Temple. courts thereunto belonging. Within the fabrick itself there were these two parts, the *first* or outmost was that, *wherein was the candlestick, and the table, and the shew-bread, which was called the sanctuary*; the *second* or innermost was that *which is called the holiest of all, which had* <sup>The holy of holies.</sup> *the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherulims of glory shadowing the mercy-seat.* Now the other priests went always into the *first* part or tabernacle, accomplishing the daily service of God: but into the *second* went the high-priest alone, and that but once every year, &c. Heb. ix. 2, 3, 4, &c.

As to the courts of the Temple, they were at first but two, the *priests' court*, and the *people's court*. The *priests' court* was next to the Temple, and had in it the brazen altar for the sacrifices, and the laver for the washing both of the priests and the sacrifices also, and into this court might none enter but the priests.

The *people's court* was separated from the former by a wall of three cubits height, to which the people did repair to perform their sacrifices, to say their prayers, and to pay their vows. In the midst of this court did Solomon make a brazen scaffold for the Kings his successors, 2 Chron. vi. 13. In after times this court came to be built round with porches, into which the people retired in rainy weather; whence this court is sometimes denoted by the name of *Solomon's porch*; John x. 23. Acts iii. 11. Solomon's having the name of Solomon added to it, either to continue his memory, or because the porches here built had some resemblance of that porch which he built before the Temple, 1 Kings vi. 3.

**PART I.** The forementioned court of the people was one entire court in Solomon's days; but afterwards it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in Jehosaphat's time, of whom we read, that *he stood in the house of the Lord, before the new court*, 2 Chron. xx. 5. that is, before the *women's court*. In this stood the poor's treasury, or the alms-box, as may be gathered from the poor widow's casting her two mites into it; on which account this whole court is sometimes denoted by the name of *the treasury*, John viii. 20.

**The men's court.**  
**The women's court.**  
**The treasury.**

**The court of the Gentiles.**

Lastly, in Herod's Temple there was a fourth court added before or without the three already mentioned, namely, for such as were unclean by legal pollutions, and for strangers; whence it was commonly called the *court of the Gentiles*, being designed chiefly for the use of such *Gentiles*, or strangers, as were only *profelytes of the gate*, and not *of the covenant*, that is, as had bound themselves only to the observation of the precepts of Noah, and not to the observation of the Mosaical Law. This last or outermost court of all was separated from the *women's court* with a wall of three cubits height, adorned with certain pillars of equal distance, bearing this inscription: *Let no alien (or stranger, that is, no one that is not a Jew or circumcised profelyte) enter into the holy place.* And to this wall it is, that the Apostle alludes, when he faith, *He hath broken down the middle wall of partition between us*, (that is, between Jews and Gentiles;) *making one of twain*, Eph. ii. 14, 15. and when he thence infers, that the Gentiles are no more to be esteemed *foreigners and strangers, but fellow-citizens with the saints, and of the household of God*, ver. 19. To close this discourse in reference to the Temple, it was in this *fourth court*, or *court of the Gentiles*, that the Jews permitted to be kept a market of sheep and oxen and doves, and the tables of the money-changers to stand; whereby the Jews shewed the mean regard they had for the Gentiles, placing them in

in the same court with their cattle. And therefore out CHAP. III. of this part or court of the Temple it was, that our Saviour cast the buyers and sellers ; and herein it was that he overthrew the tables of the money-changers ; asserting hereby the Temple to that sacred use mentioned by the Prophet, namely, to be *an house of prayer for all nations*. To the account here given, the reader may add the description of the Temple given by Josephus, b. vi. chap. vi. of the Wars of the Jews.

## CHAP. IV.

A. D. 30 and 31. *Of our Saviour's Journeyings from the first Passover after his Baptism and Entrance upon his public Ministry, to the second Passover.*

1. **T**HE passover holy-days (during which our Saviour had by his miracles converted many, and among the rest Nicodemus, a ruler or principal person among the Jews) being now ended, our Lord, with some of his disciples, withdrew from Jerusalem into another part of Judea, where he continued for some while. At this time John was baptizing in Enon, near to Salim, because there was much water there, John iii. 22, 23. And indeed the name Enon does import the same as a *place of springs*; but the only mention we have of it in Scripture is here, where it is described to be situated near Salim. And the situation even of this last place is now uncertain, unless it be the same with Shalem, (or Salem,) a city of Shechem, mentioned Gen. xxxiii. 18. or else the same with Shalim, (or Salim,) mentioned 1 Sam. ix. 4. If it be the same with either of these, it lay within (what was called in the times of the New Testament) the province of Samaria.

2. **O**f Se-  
chem, or  
Sychar. Our Lord, after he had spent some time in this part of Judea, *knowing how the Pharisees had heard that he made and baptized more disciples than John, (though our Lord himself baptized not, but his disciples,) to avoid any ill designs that the Pharisees might be contriving against him, he left Judea, and departed again into Galilee, having also by this time heard, that John the Baptist was cast into prison by Herod.* Now JESUS, as he went the straight way from Judea to Galilee, *must needs go through Samaria; where in his way he comes to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; hard by which town there is a well called Jacob's well, where Jesus, being wearied with his journey, sat down and rested himself, John iv. 1, 2, 3, &c.* The description

scription here given by the Evangelist, of Sychar, puts it CHAP. IV. out of all doubt, that it is the same with Sychem; the difference between the two names proceeding in all probability only from a dialectical or corrupt way of pronunciation. This city <sup>b</sup> is at present called Naplosa, and stands in a narrow valley between mount Gerizim on the south, and Ebal on the north, being built at the foot of the former; upon the top of which the Samaritans, whose chief residence is here at Sychem, have a small temple or place of worship, to which they are still wont to repair at certain seasons, for performance of the rites of their religion. What these rites are, Mr. Maundrell tells us, he could not certainly learn: but that their religion consists in the adoration of a calf, as the Jews give out, seems to have more of spite than of truth in it. Sychar, or, as it is now-a-days called, Naplosa, is at present in a very mean condition, in comparison of what it is represented to have been anciently. It now consists chiefly of two streets, lying parallel under mount Gerizim, but is full of people, and the seat of a Bazaar.

Mr. Maundrell acquaints us, that setting forwards from Sychem towards Jerusaleim, and proceeding in the narrow valley between Gerizim and Ebal, (not above a furlong broad,) he and his companions saw on their right hand, just without the city, a small mosque, said to have been over the sepulchre purchased by Jacob of Emmor, the father of Shechem, and which goes by the name of Joseph's sepulchre, his bones having been here interred, after their transportation out of Egypt, Josh. xxiv. 32.

At about one third of an hour, we came, faith Mr. Maundrell, to Jacob's well, famous not only on account 3. Of Jacob's well. of its author, but much more for that memorable conference, which our blessed Saviour here had with the woman of Samaria, John iv. If it should be questioned, whether this be the very well, that it is pretended for, or no, seeing it may be suspected to stand too remote from

<sup>b</sup> Journey from Aleppo to Jerusaleim, p. 58, 59, &c.

**PART I.** Sychar, for women to come from thence to draw water ; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall, still to be seen not far from hence. Over the well there stood formerly a large church, erected by that great and devout patroness of the Holy Land, the Empress Helena : but of this the voracity of time, assisted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at present with an old stone vault, into which you are let down through a very straight hole, and then removing a broad flat stone, you discover the mouth of the well itself. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth ; five of which we found full of water. This confutes a story commonly told to travellers, who do not take the pains to examine the well, viz. that it is dry all the year round, except on the anniversary of that day, on which our blessed Saviour sate upon it, but then bubbles up with abundance of water.

**4.** At this well the narrow valley of Sychem ends, opening itself into a wide field, which is probably part of that parcel of ground given by Jacob to his son Joseph, John Jacob gave to his son Joseph. iv. 5. It is watered with a fresh stream rising between it and Sychem, which makes it so exceeding verdant and fruitful, that it may well be looked upon as a standing token of the tender affection of that good patriarch to the best of sons, Gen. xlvi. 22.

**5.** Our blessed Saviour having staid two days, and been conversant (contrary to the practice of the Jews) in a very familiar obliging way with the Samaritans, and so having got many converts among them, he pursues his journey into Galilee ; and taught in their synagogues, being glorified of all, Luke iv. 15. and being kindly received by the Galileans, they having seen all the things that he did at Jerusalem at the feast, John iv. 45. Among other places in this country, he particularly visited Cana of Galilee, where he had before made the water wine, and where he now

now again wrought a second miracle in healing the son CHAP. IV. of a nobleman that was sick at Capernaum by his bare word, John iv. 46, &c. Our Saviour likewise this time made a visit to Nazareth, where he had been brought up, which was the only place in Galilee, where he was unkindly treated: for his townsmen being exasperated by a discourse he made to them, they rose up and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong. But he exerting his divine power, and passing through the midst of them, none of them knowing how, he miraculously escaped them, and went his way, Luke iv. 16, 28, 29, 30.

In the forementioned discourse, which our Saviour made 6. to the men of Nazareth, he mentions Sarepta, a city of Of Sarepta. Sidon, or within the jurisdiction of the Sidonians. It is called in the Old Testament Zarephath, 1 Kings xvii. 9. and in all probability it is, as Mr. Maundrell observes, the same now called Sarphan, distant about three hours travel from Sidon towards Tyre. The forementioned writer tells us, that the place shewn for this city consists at present only of a few houses on the tops of the mountains within about half a mile of the sea. But it is more probable the principal part of the city stood below, in the space between the hills and the sea, there being ruins still to be seen in that place of a considerable extent.

Our Lord having made a miraculous escape from his 7. townsmen of Nazareth, took his leave of their city, and Of Caper-naum. came and dwelt at Capernaum, the description of which therefore I have reserved to this place. It is not once mentioned in the Old Testament, either under this name or any other, whence it may be concluded, that it was not then in being. It is therefore not improbable that it was one of the towns built by the Jews at their return from the Babylonish captivity, *upon the sea-coast*, that is, on the coast of the *sea of Galilee*, *in the borders of Zabulon and Nephtalim*, and consequently towards the upper part of the forementioned sea-coast. It took its name, without doubt,

**PART I.** doubt, from an adjoining spring of great repute for its crystalline flowing waters, this fountain or spring being, as Josephus informs us, called by the natives Capernaum. And as the excellency of this fountain was, in all probability, one inducement to the building of the town in the place where it stood ; so there seems to have been another motive for making choice of that situation, namely, the conveniency of it for a wafting-place from Galilee to the other side of the sea. For this seems to be alluded to by the prophet Isaiah in that prophecy, which was fulfilled by our Saviour's dwelling at Capernaum, and which runs thus, as cited by St. Matthew, chap. iv. ver. 15, 16. *The land of Zabulon and the land of Nephtalim, by the way of the sea beyond Jordan, Galilee of the Gentiles, &c.* Now this expression, *by the way of the sea beyond Jordan*, is, I think, to be understood as denoting thus much ; that as the Gospel should be preached chiefly within the lands of Zabulon and Nephtalim in general ; so more particularly at the city or town, whence was or should be the *way by sea* from Galilee to the country lying *beyond Jordan*. As to

Galilee of  
the Gen-  
tiles, why  
so called.

the other expression, *Galilee of the Gentiles*, this northern part of Galilee was so termed, either because it was very populous, or else because it was inhabited by many Gentiles as well as Jews. It remains only to observe, that on account of the signal honour done by our Lord to Capernaum, in making choice of it for his dwelling-place, it is said by our Lord himself to be *exalted unto heaven* : but on account of its not making a right use of this signal favour, it drew from our Lord that severe woe denounced against it, namely, that it should be *brought down to hell*, &c. Matt. xi. 23. Which woe is fully verified, it being quite fallen from that grandeur it had in the times of the New Testament, and so decayed as, long since, to consist but of six poor fishermen's cottages, and perhaps now wholly desolate.

8. Having described Capernaum, it will be proper to adjoin here a description of the sea of Galilee on which it stood, and of which therefore there is frequent mention in

Of the sea  
of Galilee,  
otherwise

the

the Gospels, either under the same or else different names. **CHAP. IV.**  
 For it is to be known that the sea of Galilee is the same <sup>called the</sup> with the sea of Tiberias, and the lake of Gennesareth. <sup>sea of Tiberias, and the lake of Gen-</sup>  
 As it was called the sea of Galilee from the province of Galilee in general, so it was called the sea of Tiberias, <sup>nefareth.</sup> from a town of that name standing on its western shore ; and it was called the lake of Gennesareth, from that particular tract of Galilee which lay next to, and so bounded it all along the western side. The breadth of this lake or sea, Josephus tells us, is forty furlongs, and the length an hundred : the water of it is sweet and potable, without any thing of morishnes either in the taste or colour. It lies upon a gravel, and so more conveniently to be drawn, and softer than either a river or fountain water. And with all this it is so cold, that the people of the place cannot warm it, by setting it in the sun in the hottest season in the year. It has in it great variety of fish, which for taste and shape are not to be found any where else ; and the river Jordan runs through the midst of it. Josephus, Wars of the Jews, book iii. chap. xviii. L'Estrange's edition. As to the name whereby this sea went in the times of the Old Testament, it was then without doubt called the *Sea of Chinnereth*, Num. xxxiv. 11. or *Cinnereth*, Josh. xiii. 27. Of which more in the following paragraph.

From the description of the *lake of Gennesareth* proceed we to describe the *land of Gennesareth*, which is mentioned <sup>9.</sup> <sup>Of the land of Gennesareth.</sup> Matt. xiv. 34. Mar. vi. 53. and which, as Josephus expressly informs us, gave name to the adjoining lake, and is thus described by the said author in his third book of the Wars of the Jews, chap. xviii. L'Estrange's edition. This lake takes its name from the country that surrounds it, which is fruitful and agreeable to admiration. As for fertility of the soil, no plant comes amiss to it ; besides that it is improved by the skill and industry of the inhabitants to the highest degree ; and, by a strange felicity of the climate, every thing prospers there ; as nuts, palms, figs, and olive-trees, that flourish here in perfection, though

**PART I.** though they require a quite different temperature of air in the nature of them; which looks as if Providence took delight in this place to reconcile contradictions; and as if the very seasons themselves were in a competition which should be most obliging. And the production of strange varieties of excellent fruit is not all neither; but the conserving of them so long quick and sound is another curiosity. Figs and grapes hold in season there ten months in the year, and other fruits the whole year about. And the place is not more famous for a delicious air, than it is for a crystalline flowing fountain, called by the natives Capernaum, which some take for a little gut of the Nile, because of a certain fish in it, that is no where else to be found but in Alexandria. The length of the country along the lake is thirty *stadia*, (or furlongs, i. e. near four miles,) and the breadth twenty *stadia* (or furlongs, i. e. about two miles and a half.) Such a delicious country was the land of Gennesareth in the time of Josephus, who lived in the same age with our Saviour. And hence it is that some conjecture the word Gennesareth, or, as it is sometimes written, Gennesar, to be made up of the two words *Gen* and *Sar*; the former of which denotes in the Hebrew tongue a *garden*, the latter a *prince*, and so both together denote the *garden of a prince*, or *princely garden*. Which name, though it be not improper to so delightful and fruitful a country, as the land of Gennesareth was; yet however it is more likely that the name Gennesareth in the New Testament was by degrees framed from that of Chinnereth or Cinnereth in the Old Testament. For it is manifest from Josh. xix. 35. that Cinnereth was then a *fenced* or principal city in the tribe of Naphtali; and it is further manifest from 1 Kings xv. 20. that it gave name to an adjoining tract of ground; and it is still further manifest from Num. xxxiv. 11. Deut. iii. 17. Josh. xii. 3. that the city of Cinnereth lay on the coast of the lake Gennesareth, and also gave name to the said lake; this being evidently the same, as appears from the places already cited, that was in the times of Moses and Joshua called the

the *sea of Cinnereth*. All these particulars laid together, CHAP. IV. it will, I suppose, appear more than probable that Gennesareth in the New Testament is no other than a word moulded from Cinnereth in the Old Testament. There is indeed this difference to be observed between the times of the Old and New Testament, namely, that whereas there was a considerable city nained Chinnereth, or Cinnereth, in the former times, there is no mention made of any city that went under the name of Gennesareth in the times of the New Testament. But this may be very well accounted for, it being most highly probable, that the city Cinnereth was destroyed by Benhadad King of Syria, at the time mentioned 1 Kings xv. 20. and that although upon its ruins afterwards arose the city of Capernaum, so called from the excellent fountain above mentioned out of Josephus; yet the lake and adjacent tract of ground still retained the ancient name of Cinnereth, moulded by degrees or difference of dialect into Gennesareth. I shall close the description of the land and lake of Gennesareth with observing, that as the Jewish historian Josephus attributes the extraordinary fertility of the land of Gennesareth to the peculiar providence of God, as if he took more delight in this spot of ground than others; so it was a common saying of the Jews in reference to the lake of Gennesareth, that *God loved that sea more than all the other seas*. And indeed it does so far hold good, that this sea above all others was frequently honoured with the divine presence of our blessed Lord and Saviour JESUS CHRIST, after that he came and dwelt at Capernaum, within the land, and upon the lake of Gennesareth, and that not only before, but also after, his resurrection, John xxi. 1.

Now though our Lord had made choice of Capernaum to be his dwelling-place, whence it is called *his own city*, Matt. ix. 1; yet he frequently visited the other parts of Galilee, (and sometimes also the country beyond Jordan, and the sea of Galilee,) teaching in their synagogues, and healing all manner of diseases; so that his fame went throughout

10.

Our Lord visits other parts of Galilee, and is resorted to from all parts.

**PART I.** throughout all the adjoining parts of Syria, and there followed after him great multitudes of people from all parts of the Holy Land, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from *beyond Jordan*, Matt. iv. 13, 23, 24, 25.

**11.** But when the season for celebrating the passover was come again, JESUS went up again to Jerusalem, to celebrate the same. And at this passover he wrought a great miracle by curing an impotent man, who had been passover, after his baptism and <sup>A. D. 31.</sup> met with the man at the pool in Jerusalem, called Be-  
trance up-  
on his pub-  
lic ministry. <sup>Of the pool</sup> *impotent folk, of blind, halt, withered, waiting for the mov-  
ing of the water.* *For an Angel went down at a certain  
season into the pool, and troubled or stirred about the water :  
whosoever then first, after the troubling of the water, stepped  
in, was made whole of whatsoever disease he had,* John v. 2—4. This is the account given by the Evangelist St. John, of the virtue appertaining to this pool. And Tertullian notes that the virtue of this pool ceased, upon the Jews persevering in their infidelity, and rejecting our Saviour. Mr. Maundrell tells us, that he went to take a view of that which they now call the pool of Bethesda; and that it is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches now dammed up. These some will have to be the five porches in which sat that multitude of lame, halt, and blind (John v. 3.); but the mischief is, instead of five, there are but three of them. This pool is contiguous on one side to (what is now called) St. Stephen's gate, and on the other to the area of the Temple.

## CHAP. V.

*Of our Saviour's Journeyings from the second Passover after his Baptism and Entrance upon his public Ministry, to the third Passover.* A. D. 31 and 32.

THE passover holy-days being over, our Lord returns into Galilee; and when it was known, great multitudes resorted unto him from all quarters, Mark iii. 7, 8. Some time after he withdrew into a *mountain to pray, and continued all night in prayer; and when it was day, he called unto him his disciples, and of them he chose twelve, whom he named Apostles, or Messengers,* he ordaining them to this special end, that he might *send them forth to preach,* Luke vi. 12, 13. Mark iii. 14. Not long after this JESUS seeing the multitudes that followed him, went up with them into a mountain, and sitting down, preached to them that divine sermon recorded in Matt. v. vi. and vii.

1. Our Lord returns into Galilee.

This sermon beginning with beatitudes, or blessings, the mountain, on which it is generally supposed to be preached, is from hence called the *mountain of Beatitudes,* lying north of the sea of Galilee, and not far from Capernaum; and in all probability it was the same mountain, whither our Saviour retired, and where he spent all the night in prayer, before his election and ordination of the twelve Apostles.

The mountain of Beatitudes.

Our Lord having ended his sermon, came down from the mount or little hill, (for it is but a small rising,) and entered into Capernaum, where he cured the centurion's servant, Matt. viii. 1, 2, &c. Luke vii. 1, 2, &c. The day after our Lord went into a city called Naim, where he raised to life the widow's son that was dead, and then carrying to his grave. The city Naim is situated in Galilee, not many leagues from mount Tabor, of which hereafter.

2. Of Nain or Naim.

**PART I.** Some time after this our Lord entering into a discourse with the people upon St. John the Baptist's sending two of his disciples to him, therein takes occasion to upbraid the cities, wherein most of his mighty works were done, viz. Capernaum, Chorazin, and Bethsaida, Luke vii. 19. Matt. xi. 2, 3, 20, 21, &c. Of Capernaum I have spoken already, chap. iv. sect. 7. As to Chorazin, though it is reckoned here among the cities, wherein most of our Saviour's miracles had been done, yet it is never mentioned but by two of the Evangelists, St. Matthew and St. Luke, and by these two only in this discourse, where our Lord upbraids it for its infidelity. It is generally supposed to have stood on the sea of Galilee, and not far from Capernaum, and so on the western coast of the sea.

**4.** Bethsaida is oftener mentioned, St. John the Evangelist expressly telling us, chap. i. 44. that three of the Apostles, viz. Peter, Andrew, and Philip, were of this city. The word Bethsaida in the Hebrew language imports *a place of fishing*, or else of *hunting*; and both these senses agree very well with the situation of the city. For it lay on the lake of Gennesareth, at the north end, just at the influx of the river Jordan into the said lake, and so lay very convenient for fishing; and accordingly we find that two of its three townsmen just now mentioned, viz. Peter and Andrew, were fishermen by their trade. And then it was conveniently situated for hunting likewise, as lying in the tribe of Naphtali, a country well stored with deer, as is gathered from Gen. xlix. 21. There is no mention of it in the Old Testament; which we need not wonder at, since Josephus tells us, that it was but a village, till Philip the tetrarch built it up to the bulk and appearance of a magnificent city, rich and populous, to which he gave also the name of Julias, out of respect to Julia, the daughter of Cæsar. This city stood on the eastern shore, and therefore is thought by some to have been distinct from the Bethsaida of Galilee, John xii. 21: but this arises from their not considering that the name of Galilee was extended

3.  
Of Chora-  
zin.

4.  
Of Beth-  
saida.

in its larger acceptation to the parts lying east of the sea CHAP. V. of Galilee. The woe denounced against it by our Saviour is in some measure long since come upon it, it being reduced to the state of a very poor village again, or hardly that, consisting long ago but of five or six poor cottages.

In the forementioned discourse, wherein our Saviour upbraids these three cities, Chorazin, Bethsaida, and Capernaum, he withal tells the two former, that it shall be more tolerable for Tyre and Sidon at the day of judgment, than for them ; and he tells Capernaum, that it shall be more tolerable even for the land of Sodom in the day of judgment, than for it. As for Tyre and Sidon, I shall speak of them elsewhere. As for Sodom, it was a city of great note when Abraham first began to sojourn in the land of Canaan, and pleasantly situated in the plains of Jordan, which was well watered thereabouts, *even as the garden of the Lord, like the land of Egypt as thou comest to Zoar,* Gen. xiii. 10. There were four other cities, which then stood in this lower part of the plain of Jordan, viz. Gomorrah, Admah, Zeboiim, and Bela, otherwise called Zoar ; whence this tract had the name of Pentapolis among Greek writers, from the aforementioned five cities ; of which Sodom being the chief, hence the said tract is here denoted by our Saviour under the land of Sodom ; whereas in other places the same tract is expressed by the *land of Sodom and Gomorrah,* Matt. x. 15. The inhabitants of these cities were *wicked, and sinners before the Lord exceedingly,* Gen. xiii. 13. by reason of that unnatural lust they were given to, Gen. xix. 4, 5. Wherefore the Lord rained upon Sodom and the other cities, except Zoar, (which the Lord spared for Lot's sake, Gen. xix. 21.) *brimstone and fire from the Lord out of heaven, and he overthrew those cities, and all that plain, and all the inhabitants of the cities, and that which grew upon the ground,* Gen. xix. 24, 25 : whence St. Jude faith, ver. 7. that *Sodom and Gomorrah, and the cities about them, giving themselves over to uncleanness, and going after unnatural lusts, are set forth for an example, suffering the vengeance of eternal fire,* that

5.  
Of the land  
of Sodom  
and Go-  
morrhah.

**PART I.** is, being destroyed by fire from heaven, so as to bring a perpetual and irreparable destruction on them: For the very places, whereon the said cities stood, are since swallowed up by a great lake, which from the *bitumen*, or brimstone substance, wherewith it and the adjacent tract abounds, is called by the Greeks the *Lake Asphaltites*, or *Bituminous Lake*. It is also styled by common writers, the *Dead Sea*, either because it has no visible communication with the ocean, nor is increased by receiving the waters of Jordan, and some other brooks; or else because it is thought, according to common tradition, not to nourish any living creature, by reason of the bituminous smell it sends forth, so strong as to kill birds that attempt to fly over it. But Mr. Maundrell<sup>a</sup> assures us, that he was an eye-witness of the falsity of this common tradition, forasmuch as he saw several birds flying about and over the said sea, without any visible harm. And as to the other part of the common tradition, that no fish, nor other creature, can endure to live in these deadly waters; he had also reason to suspect the same as likewise false, having observed among the pebbles on the shore two or three shells of fish, resembling oyster-shells. The same ingenious author tells us, that the water of this lake or sea is very limpid, and salt to the highest degree, whence it is styled the *Salt Sea*, Gen. xiv. 3. and not only salt, but also extreme bitter and nauseous. Being willing to make an experiment of its strength, I went, saith he, into it, and found it bore up my body in swimming with an uncommon force. But as for that relation of some authors, that men wading into it were buoyed up to the top as soon as they go as deep as the navel, I found it upon experiment not true.

Being desirous, adds the same reverend author, to see the remains, if there were any, of those cities anciently situate in this place, and made so dreadful an example of the divine vengeance, I diligently surveyed the waters, as

The lake  
Asphaltites,  
or Dead  
Sea.

<sup>a</sup> Journey from Aleppo to Jerusalem, p. 82, 83, 84.

far as my eye could reach. But neither could I discern CHAP. V. any heaps of ruin, nor any smoak ascending above the surface of the waters, as is usually described in the writings and maps of geographers. But yet I must not omit what was confidently attested to me by the father guardian, and procurator of Jerusalem, both men in years, and seemingly not destitute either of sense or probity, viz. that they had once actually seen one of these ruins; that it was so near the shore, and the water so shallow at that time, that they, together with some Frenchmen, went into it, and found there several pillars and other fragments of buildings. The cause of our being deprived of this sight was, I suppose, the height of the water. And thus much for the land of Sodom, which notwithstanding the dreadful doom it has and still does undergo, yet we are assured by our blessed Saviour, shall find more mercy at the day of judgment, than Capernaum, which he made choice of, upon his leaving Nazareth, to be the place of his chief residence, and which consequently had so many miracles wrought in it.

Some time after the discourse, wherein our Saviour thus upbraided Capernaum and the other two cities for their unreasonable infidelity, *he went again throughout every city and village, preaching and shewing the glad tidings of the kingdom of God*, Luke viii. 1. And being returned again to the sea of Galilee, and a great multitude gathered together unto him, he entered into a ship, and sitting down therein, while the whole multitude stood on the shore, he taught them many things by parables, which are recorded Luke viii. Mark iv. and more especially Matt. xiii. Now when Jesus had finished these parables, *he departed thence*, or from those western parts of the sea of Galilee, Matt. xiii. 53. and passed over unto the other side into the country of the Gergefens, or, as it is otherwise called, the country of the Gadarens, Luke viii. 22, 26. Matt. viii. 28. Here our Lord permitted some Devils, which he had cast out of two men, to enter into an herd of swine, which, upon the Devils entering into them, ran violently down a

6.

Country of  
the Gada-  
rens or Ger-  
gefens.

**PART I.** steep place into the lake or sea, and perished. Whereupon the inhabitants of the country round about besought **JESUS** to depart from them. Now the country, wherein this was done, is called by St. Matthew, the country of the **Gergefens**, and by St. Mark and Luke, the country of the **Gadarens**, because it lay between, or in the neighbourhood of, the two cities of **Gadara** and **Gergefa**, otherwise called **Gerasa**; both which lay within the district of **Decapolis**. The former, **Gadara**, was a very rich city, as **Josephus** informs, and of chief note on that side of the country; the other, **Gergefa** or **Gerasa**, was likewise a place of importance, as the same historian acquaints us. Some conjecture this latter to be so called from the **Gergefites**, one of the seven nations of **Canaan**, mentioned **Deut. vii. 1.**

7. Our Lord being come again unto the western side of the sea of Galilee, he performs divers miraculous cures, as stopping an issue of blood, wherewith a woman had been afflicted twelve years, only by the woman's touching the hem of his garment; and restoring Jairus's daughter to life, **Luke viii. 41, &c. Mark v. 21, 22.** After which our Lord determined to make once more a visit to his own town **Nazareth**; whither being come, he found them strongly and unreasonably prejudiced against him, by reason of the mean condition, wherein he had formerly lived amongst them; insomuch that *he could do there no mighty work, save that he laid his hands upon a few sick folk, and healed them*, he all the while marvelling at the unbelief of his own townsmen, **Mark vi. 1, 2, &c.** Hereupon our blessed Saviour leaves them, and *went about all the other cities and villages, preaching the Gospel, and healing every sickness*, **Mark vi. 6. Matt. ix. 35.** And when he saw the multitudes that followed him, he was moved with compassion on them, and faith to his disciples, *The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest*, **Matt. ix. 37, 38.** After which he called unto him his twelve disciples, and sent them forth to preach,

preach, enduing them with the power of working miracles, CHAP. V. Mark vi. 7. Luke ix. Matt. x. he at the same time going into other parts of the country, teaching and preaching himself in their cities, Matt. xi. 1.

The Apostles having finished their ministry for that time, 8. gathered themselves together unto JESUS, who was now <sup>Of Tiberias.</sup> probably returned to Capernaum, and told him all things, both what they had done, and what they had taught. *And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going where he was, so that they had no leisure so much as to eat,* Mark vi. 31. Hereupon he took them, and went aside privately into a desert place, belonging to the city called Bethsaida, to which he crossed over the sea of Galilee, which is also called the sea of Tiberias; namely from a city of the same name, built by Herod, the tetrarch of Galilee, on its western shore, and so called by him in honour of Tiberius Cæsar. The great privileges granted by Herod to the inhabitants of this place made it quickly become one of the principal cities of those parts. It is said to have had in it thirteen synagogues and an academy; that here was the last session of the Sanhedrim, or chief council of the Jews; and here the Talmud, or body of the Jewish civil and canon law, was collected.

Now the people seeing JESUS and his disciples departing over to the other side of the sea, went round on foot till they met with our Lord again. Where our Lord having given them many instructions, towards evening before he dismissed them, miraculously fed them, being about five thousand, with five loaves and two small fishes, there being left after all no fewer than twelve baskets full of the fragments of the five loaves, which remained over and above unto them that had eaten, Luke ix. 10, 11, &c. John vi. 1, 2, &c. The people having seen the miracle that JESUS did in thus feeding them, said, *This is of a truth that prophet, viz. that extraordinary prophet, the Messiah, that should come into the world:* and hereupon they resolved among themselves to come and take our Lord by force, and to proclaim

9.  
The people follow our Lord to the eastern side of the sea of Tiberias.

**PART I.** claim him their King. When JESUS therefore perceived this, he straightway constrained his disciples (who seem to have liked well enough, with the people's intentions, to make their master a King, and so to have been unwilling

**Our Lord sends the Apostles back to the western side of the sea.** to be sent away from him at that juncture) to get into the ship, and to go before him unto the other (that is, the back to the western) side of the lake again. After which he withdrew himself into a mountain alone to pray; where having tarried till about the fourth watch of the night, he comes to his disciples walking upon the sea. The disciples, when they saw him walking on the sea, supposed it had been a spirit, or apparition, and cried out for fear. But our Lord quickly put them out of their fear, telling them, that it was he himself; whereupon they gladly received him into their ship, into which as soon as he was come up, the wind, which had all along hitherto tossed them, ceased, and their ship was immediately at the land of Gennsareth, whither they were going.

10. The day following, when the people, which had been fed by JESUS, and had remained all that night on the other side of the sea, namely, on that side where they had been fed, began to observe with themselves, that there was no other boat there, save that one, whereinto his disciples were entered, and that JESUS went not with his disciples into the boat, but that his disciples were gone away alone, they sought for our Lord in the neighbouring places, not imagining he had passed the lake. But hearing nothing of him in those parts, they took the opportunity of some boats that were come from Tiberias near to the place where they had been fed, and in them came over to Capernaum, seeking for JESUS. And when they had found him, they let him know, that they had been seeking after him, and were still at a loss to know how he came over to that side of the sea. *Jesus answered them, Verily, ye seek me, not because ye saw the miracles, but ye did eat of the loaves, and were filled;* and from hence takes occasion to exhort them, not to *labour for the meat which perishes*, or that food which can nourish only for a short time,

time, but for *that meat which endures*, and will nourish their CHAP. V. souls to *everlasting life*, and which he should give unto them in due time. And in the following part of this his discourse our Lord plainly acquaints them, that he was *the living bread which came down from heaven*: *If any man eat of this bread, he shall live for ever; and the bread that he should give was his flesh or body, which he should give, by permitting it to be put to death, for the life of the world*. To which our Lord subjoins the indispensable necessity that lies on all Christians to partake of the *sacrament*, in order to obtain eternal happiness; for, saith our Lord, *Verily, verily, I say unto you, except ye eat (not only by believing in me crucified, but also sacramentally) the flesh of the Son of man, and drink his blood, ye have no life in you*, that is, it is impossible for you to obtain everlasting life. This great and important doctrine I could not but take this special notice of, that so the reader may see, that receiving the sacrament of the Lord's Supper is necessary to salvation, as well as the receiving the other sacrament of Baptism, John vi. 27, 51, 53.

About this time was celebrated that which was the *third* <sup>The third</sup> <sup>passover.</sup> <sup>A.D. 32.</sup> passover after our Lord's entrance on his public ministry, and which is mentioned, and only mentioned, by St. John the Evangelist, in the same chapter, where he records the foregoing discourse of our Saviour, viz. John vi. 4.

## CHAP. VI.

A. D.  
32 and 33. *Of our Saviour's Journeyings from the third Passover after his Baptism and Entrance upon his Public Ministry, to the fourth Passover, at which he was crucified.*

1. **T**HE next journey of our Lord taken notice of by the Evangelists is that, when he went to the coasts of Tyre and Sidon, where he cured the daughter of the woman of Canaan, Matt. xv. 22. or, as St. Mark styles her, who was a Greek, *a Syrophœnician by nation*. That the coasts or territories of Tyre and Sidon lay to the west and north of Galilee, has been observed chap. i. sect. 8. Where also it was observed, that the old inhabitants of this tract were descendants of Canaan, and many of them not driven out by the children of Israel; whence this tract seems to have retained the name of Canaan a great while after those other parts of the said country, which were better inhabited by the Israelites, had lost the said name. The Greeks called the tract inhabited by the old Canaanites along the Mediterranean Sea, Phœnicia; the more inland parts, as being inhabited partly by Canaanites or Phœnicians, and partly by Syrians, Syrophœnicia: and hence the woman said by St. Matthew to be of Canaan, is more particularly said by St. Mark to be a Syrophœnician by nation, as she was a Greek by religion and language. It is observable that the name Phœnicia, though it be mentioned in the Acts, yet it is never mentioned in the Gospels; but the lower or southern parts of it are in these always denoted by the coasts of Tyre and Sidon, two principal cities herein, of which therefore it will be convenient to give a more particular account.

2. **I** shall begin with the city of Tyre, which lies south of the other, about the distance of seven hours, or somewhat better than twenty miles. It is probably supposed to have been first built by a colony of the Sidonians, (whence by

Isaiah,

Isaiah, chap. xxiii. 12. it is called *the daughter of Sidon*,) CHAP. VI. and that on an high hill on the continent, the ruins whereof are still remaining by the name of Palætyrus, or Old Tyre. In process of time the city was removed into an adjoining rocky island, about seventy paces from the main land, and became a place of great trade and wealth, and for some time outdoing even Sidon itself in both respects. Hence Isaiah in his forementioned chapter faith of it, that her *merchants* were *princes*, and her *traffickers* the *honourable of the earth*. It is particularly famous for dying purple, said to be first found out here, and that by a mere accident; a dog's lips, by eating of the fish called Conchilis, being dyed of a purple colour. It was taken and destroyed by Nebuchadnezzar; and after it had recovered itself, and flourished for a considerable time, it was again demolished by Alexander the Great, and by him joined to the main land. Recovering once again both its beauty and riches, the city became a confederate of the Romans, and was by them invested with the privileges of a Roman city, for its great fidelity. It was made in the flourishing times of Christianity the metropolitan see for the province of Phœnicia: but in A. D. 636. it was subjected by the Saracens; under which yoke having groaned for the space of 488 years, it was at last regained by the Christians, A. D. 1124. It was attempted afterward by Saladine, but in vain: however it was finally brought under the Turkish thraldom, A. D. 1289, as it still continues.

Mr. Maundrell<sup>b</sup> has given us this account of its state and condition, A. D. 1697. This city, faith he, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, chap. xxvi. xxvii. and xxviii. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here, but a mere Babel of broken walls,

\* Journey from Aleppo to Jerusalem, p. 47.

pillars,

**PART I.** pillars, vaults, &c. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place, by divine providence, as a visible argument, how God has fulfilled his word concerning Tyre, viz. *That it should be as the top of a rock, a place for fishers to dry their nets on*, Ezek. xxvi. 14.

In the midst of the ruins there stands up one pile higher than the rest, which is the east end of a great church, probably of the cathedral of Tyre: this having been an archiepiscopal see in the Christian times; and why not the very same cathedral, that was erected by its bishop Paulinus, and honoured with that famous consecration-sermon of Eusebius, recorded by himself in his Ecclesiastical History, b. x. ch. iv.

I cannot in this place omit an observation made by most of our company in this journey, viz. that in all the ruins of churches which we saw, though their other parts were totally demolished, yet the east end we always found standing, and tolerably entire. Whether the Christians, when overrun by infidels, redeemed their altar from ruin with money; or whether the barbarians, when they demolished the other parts of the church, might voluntarily spare these, out of an awe and veneration; or whether they have stood thus long by virtue of some peculiar firmness in the nature of the fabric; or whether some occult providence has preserved them as so many standing monuments of Christianity in these unbelieving regions, and presages of its future restoration, I will not determine. This only I will say, that we found it in fact so as I describe, in all the ruined churches that came in our way, being perhaps not fewer than one hundred: nor do I remember ever to have seen one instance to the contrary. This might justly seem a trifling observation, were it founded upon a few examples only. But it being a thing so often, and indeed universally, observed by us, throughout our whole journey, I thought it must needs proceed from something more

than

than blind chance, and might very well deserve this anim- CHAP. VI.  
adversion.

But to return from this digression: There being an old stair-case in this ruin last mentioned, I got up to the top of it; from whence I had an entire prospect of the island part of Tyre, of the isthmus, and of the adjacent shore. I thought I could from this elevation discern the isthmus to be of a soil of a different nature from the other two, it lying lower than either, and being covered all over with sand, which the sea casts upon it, as the tokens of its natural right of a passage there, from which it was by Alexander the Great injuriously excluded. The island of Tyre in its natural state seems to have been of a circular figure, containing not more than forty acres of ground. It discovers still the foundations of a wall, which anciently encompassed it round, at the utmost margin of the sand. It makes with the isthmus two large bays, one on its north side, the other on its south. These bays are in part defended from the ocean, each by a long ridge, resembling a mole, stretching directly out, on both sides, from the head of the island: but these ridges, whether they were walls or rocks, whether the work of art or nature, I was too far distant to discern.

Coming out of the ruins we saw the foundation of a very strong wall, running across the neck of land, and serving as a barrier, to secure the city on this side. From this place we were one third of an hour in passing the sandy isthmus, before we came to the ground, which we apprehended to be the natural shore. This is the account that Mr. Maundrell has lately given us of Tyre.

Proceed we now to its mother city Sidon, one of the most ancient cities in the universe, and the most northern of all those which were assigned for the portion of the tribe of Asher. It is with great probability thought to take its name from Sidon, one of the sons of Canaan, Gen. x. 15. and did for a long time excel, as all the other cities of Phœnicia, so Tyre itself; nay, it is said by an heathen author to have been the greatest of maritime cities

3.

Of Sidon..

**PART I.** ties in general, having for a long time quietly enjoyed a great trade, which brought in vast riches, and made the inhabitants live in great voluptuousness; insomuch that to live quietly and securely in ease and pleasure, is denoted in the holy writings by living *after the manner of the Sidonians*, Judg. xviii. 7. The men of Sidon being great shipwrights, were famous above other nations for hewing timber, there being *none that were skilled to hew timber like the Sidonians*, 1 Kings v. 6. And therefore hence Solomon had his principal workmen to build his Temple. Nay the people of this city are represented by authors both sacred and profane, as excellent artificers in several other professions or trades; particularly they are said to be the first makers of crystal glass. The city, Dr. Heylin observes, as it was the *mother of Tyre* in the times of heathenism, Tyre being, as has been observed, a colony of the Sidonians; so may it be said to be the *daughter of Tyre* in the times when Christianity flourished in these parts, forasmuch as it acknowledged the *Church of Tyre* for its *metropolitical or mother church*. It was formerly very strong both by art and nature, having on the north side a fort or citadel built on an inaccessible rock, and environed on all sides by the sea; which when it was brought under the commands of the western Christians, was held by the Knights of the Teutonick order: it had also another fort on the south side of the port, which the Knights Templars guarded. However it was won by the Turks with the rest of this country from the Christians, and is much ruined by its often changes of fortune. Mr. Maundrell <sup>b</sup> tells us, that it is stocked well enough with inhabitants, but is very much shrunk from its ancient extent, and more from its splendour, as appears from a great many beautiful pillars, that lie scattered up and down the gardens without the present walls. Whatever antiquities may at any time have been hereabout, they are now all perfectly obscured, and buried by the Turkish buildings.

On the south side of the city, on an high hill, stands an old castle, said to have been the work of Lewis IX. of France, farnamed the *Saint*; and not far from the castle is an old unfinished palace of <sup>c</sup> Faccardine's, serving however the Bassa for his Seraglio; but neither of them worth mentioning, had the city afforded any thing else more remarkable. The French merchants have here a factory the most considerable of all theirs in the Levant: their habitation is a large *Kane* close by the sea, where the consul and all the nation are quartered together. The person, who is the French consul at Sidon, has also the title of consul of Jerusalem, and is obliged by his master the French King to make a visit to the Holy City every Easter, under pretence of preserving the sanctuary there from the violations, and the friars from the exactions of the Turks. And thus much for Tyre and Sidon, in the coasts whereof we left our blessed Saviour.

Having staid in those parts as long as he thought good, our Lord again departed from thence, and came to the sea of Galilee, not directly, or to the nearest or western shore thereof, but fetching a compass through the midst of the coasts of Decapolis, and so coming to the eastern shore of the sea, Mark vii. 31. Having performed great cures here, and again miraculously fed the multitude that followed him, he sent them away, and, taking ship with his disciples, came into the coast of Magdala, or (which comes to the same) to the parts of Dalmanutha, Matt. xv. 39. Mark viii. 10. For the place, to which our Saviour

<sup>c</sup> Faccardine lived in the reign of Sultan Morat, and was the fourth Emir or Prince of the Druzes, a people supposed to be descended from some dispersed remainders of those Christian armies that engaged in the crusades for the recovery of the Holy Land: who afterwards being totally routed, and despairing of a return to their native country again, betook themselves to the mountains about Beroot, or Berytus, in which their descendants have continued ever

since. Faccardine being Prince of these people, was not contented to be penned up in the mountains, but by his power and artifice enlarged his dominions down into the plain, all along the sea-coasts, as far as from Beroot to Acre, or Ptolemais. At last the Grand Seignior growing jealous of such a growing power, drove this Prince back to the mountains, and there his posterity retain their principality to this day.

**PART I.** came at this time, lay between or in the neighbourhood both of Magdala and Dalmanutha ; and these were seated on the same side of the sea where our Saviour was before, viz. on the eastern side ; only at another part of the said eastern side. It is not improbably conjectured, that Mary Magdalene was of the town of Magdala, and so took her surname from it.

**5.** After this our Lord continuing his journeyings still on the eastern side of the sea of Galilee and of the course of Jordan, comes first to Bethsaida, Mark viii. 22. and from thence to the coasts and towns of Cæsarea Philippi. This city is situated near the head of Jordan, and was by the Canaanites called Laish or Lechem, Judg. xviii. 7. but being taken by some of the Danites, it was by and from them called Dan. Henceforward it was usually accounted the utmost border northward of the land of Israel, as Beer-sheba was southward ; whence *from Dan to Beer-sheba* is an expression frequently used in the Scriptures, to denote the whole length of the Holy Land from north to south. Here it was that Jeroboam placed one of his *golden calves*. By Gentile writers it was called Paneas, from the adjoining spring Paneum or Panium, mentioned chap. iii. sect. 2. commonly taken to be the true head of Jordan. It with its territories was given by Augustus Cæsar to Herod the Great, who left it to Philip his youngest son, together with the tetrarchy of Iturea and Trachonitis, to which it adjoined. Philip repairing and beautifying it, made it the capital of his tetrarchy, or at least the place of his residence, giving it the name of Cæsarea Philippi, partly to curry favour with Tiberius Cæsar, partly to preserve the memory of his own name, and partly to distinguish it from another Cæsarea, mentioned A&ts x. 1. and lying on the Mediterranean Sea.

**6.** Some time after our Lord taking with him Peter, and James, and John, went up into a mountain to pray ; and as he prayed, he was transfigured before them, the fashion of his countenance being so altered, as that his face did shine as the sun, and his raiment was white and glistering, even

Of the  
mount of  
Transfigu-  
ration.

even as the very light. And there appeared ~~unto~~ them CHAP. VI. Moses and Elias talking with JESUS. And a bright cloud overshadowed them, and the Apostles feared as they entered into the cloud. And out of the cloud there came a voice, saying, *This is my beloved Son, in whom I am well pleased; hear ye him.* Matt. xvii. 1, 2, &c. Mark ix. 2, 3, &c. Luke ix. 28, 29, &c. Now the mount, on which our Saviour was thus transfigured, is mount Tabor, (as antiquity has constantly taught and believed,) mentioned frequently in the Old Testament, and of which Mr. Maundrell <sup>4</sup> gives us this account. It is an high mount, round and beautiful, standing by itself in the plain of Esdraelon, and at two hours distance from Nazareth eastward. After a very laborious ascent, which took up near an hour, we reached, saith my author, the highest part of the mountain, which has a plain area at top, fertile and delicious, of an oval figure, extended about one furlong in breadth, and two in length. This area is inclosed with trees on all parts, except towards the south. It was anciently environed with walls and trenches, and other fortifications, of which it shews many remains at this day. In this area there are in several places cisterns of good water; but what is most devoutly visited, are three contiguous grottos made to represent the three tabernacles, which St. Peter proposed to erect in the astonishment that possessed him at the glory of the transfiguration. From the top of Tabor you have a prospect, which, if nothing else, well rewards the labour of ascending it: it is impossible for man's eyes to behold an higher gratification of this nature.

Our Saviour being come down from the mount of Transfiguration, and having passed over some parts of Galilee, returns at length to Capernaum, where he works a miracle to pay the tribute-money yearly gathered of all Jews above twenty years of age, for the use of the Temple, Matt. xvii. 24, 25, &c. Our Saviour had of late continued for the most part in Galilee, and the confines

7.

Our Saviour goes up to Jerusalem to the feast of Tabernacles.

\* P. 112, 113, &c. of his Journey, &c.

**PART I.** thereof: but the *feast of Tabernacles* being at hand, his relations would have had him go along with them to Jerusalem, but *he abode still in Galilee; and when his brethren*, that is, his kinsmen, *were gone up, then went he also up to the feast, not openly*, but as it were *in secret*, John vii. 2, 3, &c.

**8.** Our Lord took his way through Samaria; and having

Of the extraction of the Samaritans, and the rise of the differences in religion between them and the Jews.

sent some before him to take up lodgings for him, they went and entered into a village of the Samaritans to see for lodgings, and to make what was necessary ready for him. But the Samaritans refused to entertain him, because they plainly perceived that he was going up to Jerusalem, to celebrate there the *feast of Tabernacles*, and so did plainly determine the controversy between them and the Jews touching the place appointed by God for sacrifice, in favour of the Jews against them. Now it may not be unuseful to give here a short account of the extraction of the Samaritans, and the rise of the difference between them and the Jews. Salmanassar King of Assyria, having after three years siege taken Samaria, the capital of the kingdom of Israel, carried away the Israelites into Assyria, and in their stead brought men from Babylon, and from Cuthah, and from Ava, and from Haniath, and from Se-pharvaim, and placed them in the cities of Samaria, and they possessed Samaria, and dwelt in the cities thereof. 2 Kings xvii. 5, 6, 24. These being mere Heathens, *at the beginning of their dwelling there, feared not the Lord*, that is, had not the least regard for the *God of Israel*: but God hereupon sending *lions among them, which slew some of them*, they acquainted the King of Assyria therewith, and that they esteemed the lions to be sent amongst them by the God of the land, because they *knew not the manner of worshipping him*. Upon this the King of Assyria sent them back one of the priests, whom he had brought from thence, *to teach them the manner of the God of the land*. However after this they did not so embrace the worship of the true God, as to renounce immediately their Heathen worship, but the people of each nation retained still the worship

worship of the God of their own nation, 2 Kings xvii. 25, CHAP. VI. &c. and so as it were patched up a religion, consisting partly of the Jewish, partly of the Heathen rites, which obtained among them for some time. But in our Saviour's time, and for a considerable while before, they were so far brought off from their Heathen impieties, as to become zealous in the worship of the God of Israel, as the one only true God, to entertain the Pentateuch or five books of Moses as the word of God, and so to be circumcised, and to look for the Messias, *who should tell them all things*, John iv. 25. The great controversy between them and the Jews in our Saviour's days, was concerning the place of worship, and to which they were to bring their sacrifices, they affirming it was mount Gerizim, (where the blessings were to be read to the people of Israel, upon their coming into the land of Canaan, Deut. xi. 27. Josh. viii. 33.) the Jews affirming it to be mount Sion, where their Temple stood. Upon mount Gerizim a Temple was sometime built by Sanballat, who being made governor of the country of Samaria, by Darius King of Persia, proved treacherous to him, and taking part with Alexander the Great, in recompence of his treason, obtained leave of Alexander to erect the said Temple, like to that of Jerusalem. The motive, which induced Sanballat to build this Temple, is said to be this, viz. that he having married his daughter to Manasses, brother of Jaddus the high-priest of the Jews, and fearing he would put her away to avoid the sentence of excommunication for such an irregular match, in marrying a *strange wife*, or one that was not of Jewish extract, promised him, that, if he would retain her, he would build a Temple answerable to that of Jerusalem, and would make him the high-priest thereof; which was done accordingly. This proved the main occasion of the differences and animosities between the Samaritans and Jews, which proceeded so far at length, as that they *had no dealings* one with the other, which lasted down to our Saviour's time, John iv. 9. For though the Temple erected by Sanballat had been long ago destroyed

**PART I.** by Hyrcanus the Maccabæan, yet the place, it seems, remained notwithstanding even then a place of worship. John iv. 20.

9.  
Of mount  
Olivet.

Our Saviour being, as is above said, denied reception by the Samaritans of the village to which he had sent, without any ado went to another village, Luke ix. 56. and arrived at last at Jerusalem, where about the midst of the feast he appeared publicly in the Temple, teaching and instructing the people, John vii. 14. Our Lord well knowing that the chief of the Jews had now resolved upon his death, John vii. 19, 25; the better to avoid their snares, he seems in the night-times to have retired out of Jerusalem unto mount Olivet, or the mount of Olives, which without doubt took its name from the *olive-trees* which grew upon it. This mount lay a little without Jerusalem, on the east side of it, the valley of Jehosaphat lying between both. Josephus reckons its distance from the city to be but five furlongs, which is to be understood in all probability of the very nearest part, or of the very foot of the mount that way; and so is very reconcileable with St. Luke, though the Evangelist reckons it *from Jerusalem a sabbath-day's journey*, that is, eight furlongs, or a mile; forasmuch as the sacred writer had in all likelihood particular regard to that part of the mount whence our Saviour ascended, and from whence the Apostles returned, Acts i. 12. Mr. Maundrell <sup>c</sup> tells us, that he and his companions going out of Jerusalem at St. Stephen's Gate, and crossing the valley of Jehosaphat, began immediately to ascend the mountain. Being got above two thirds of the way up, we came, saith he, to certain grottos cut with intricate windings and caverns under ground: these are called the *sepulchres of the prophets*. A little higher up are twelve arched vaults under ground, standing side by side; these were built in memory of the twelve Apostles, who are said to have compiled their creed in this place. Sixty paces higher you come to the place, where they say

<sup>c</sup> P. 102. of his Journey, &c.

Christ uttered his prophecy concerning the final destruction of Jerusalem, Matt. xxiv. 1, 2, &c. And a little on the right hand of this, is the place where they say he dictated a second time the *Lord's prayer* to his disciples, Luke xi. 1, 2. Somewhat higher is the cave of a saint called Pelagia, and as much more above that, a pillar signifying the place where an angel, as they tell you, gave the blessed Virgin three days warning of her death. At the top of the hill you come to the place of our blessed Lord's ascension, of which, and some other parts of mount Olivet, more in their more proper places.

During our Lord's stay at this time at Jerusalem, he cured a man born blind, by ordering him, among other things, to wash in the *pool of Siloam*. This lies in the valley of Jehosaphat, and was anciently dignified with a church built over it. Mr. Maundrell tells us, that, when he was at Jerusalem, a tanner made use of it to dress his hides in it. Near to this pool towards the west is thought to have stood the *tower of Siloam*, which fell upon eighteen persons, and is mentioned Luke xiii. 4.

The *feast of Tabernacles* being ended, which is computed to have fell this year on the thirteenth of September, our Lord departs from Jerusalem, and visits again the parts of Galilee and Samaria, and so spent the time between this feast last mentioned and the *feast of Dedication*, in going through and teaching in the cities and villages, Luke xiii. 22. and xvii. 11. The *feast of Dedication*, which happened about the nones of December, being come, our Saviour was by that time arrived again at Jerusalem to celebrate it. And because it was winter, our Saviour walked in that part of the Temple, which was called *Solomon's porch*, John x. 22, 23. of which we have spoken already, chap. iii. sect. 7.

The *feast of Dedication* being over, our Lord departed into Galilee, where he tarried not long, but came into the country beyond Jordan, to the place where John at first baptized; and there he abode, Matt. xix. 1. Mark x. 1. John x. 40. Now a certain man was sick, named Lazarus,

10.

Of the pool  
and tower  
of Siloam.

11.

Our Saviour  
leaving Je-  
rusalem af-  
ter the feast  
of Taberna-  
cles, returns  
to it again at  
the feast of  
Dedication.

12.

Of Bethany.

**PART I.** of Bethany, the town of Mary and Martha, sisters to Lazarus. (*It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.*) His sisters therefore sent to JESUS to acquaint him, that their brother Lazarus, whom he loved, was sick. Hereupon our Lord having tarried two days still in the same place, till Lazarus was dead, after that comes to Bethany ; where he found that Lazarus had laid in the grave four days already, John xi. 1, 2, &c. Now Bethany was nigh unto Jerusalem, about fifteen furlongs, or near two miles, off, John xi. 18. situated on mount Olivet. Mr. Maundrell<sup>f</sup> acquaints us, that having crossed the valley of Jehosaphat and part of mount Olivet, he came in half an hour to Bethany, at present only a small village. At the first entrance into it is an old ruin, which they call Lazarus's castle, supposed to have been the mansion-house of that favourite of our Lord. At the bottom of a small descent, not far from the castle, is shewn the sepulchre out of which he was raised to a second mortality, by that enlivening voice of Christ, *Lazarus, come forth.* You descend into the sepulchre by twenty-five steep stairs, at the bottom of which you arrive first in a small square room, and from thence you creep down into another lesser room about a yard and half deeper, in which the body is said to have been laid. This place is held in great veneration by the Turks, who use it for an oratory, or place of prayer, and demand of all Christians a small *caphar* for their admission into it. About a bow-shot from hence you pass by the place, which they say was Mary Magdalene's habitation ; and then descending a steep hill, you come to the fountain of the Apostles, so called because, as the tradition goes, those holy persons were wont to refresh themselves here in their travels between Jerusalem and Jericho. And indeed it is a thing very probable, and no more than I believe, saith our author, is done by all that travel this way ; the fountain

being close by the road's side, and very inviting to the CHAP. VI.  
thirfty passenger.

Now many of the Jews which came to Mary, and had seen the miracle wrought by JESUS in restoring Lazarus to life after he had been dead so many days, believed on him. But others went and informed the Pharisees with what had been done by him. Whereupon from that day forth the heads of the Jews took counsel together how they might put in execution what they had long intended, and quite destroy our Saviour. Hereupon our Lord walked no more openly among the Jews, but went thence into a country near to the wilderness of Judea, (described above, chap. iii. §. 1.) unto a city of those less-frequented parts called Ephraim, as lying probably among the mountains and hills of Ephraim, and at the very edge of that tribe towards the tribe of Benjamin. And here our Lord continued with the Apostles till the next passover drew on.

The time drawing near for celebrating the passover, (which was the fourth after our Lord's entrance on his public ministry, and the last he was present at, it seeming good to his divine wisdom to suffer himself to be now delivered up to the power of the Jews,) our Lord leaves Ephraim, and begins his journey towards Jerusalem, taking occasion to acquaint the Apostles, in the way, with what should shortly befall him; viz. *that he should be betrayed unto the chief priests and scribes, and they should condemn him to death, and deliver him to the Gentiles, who should mock him, and scourge him, and spit upon him, and crucify him*; adding withal, by way of comfort, that notwithstanding *he should rise again the third day*, Matt. xx. 17, 18, &c. Mark x. 32, 33, &c. Luke xviii. 31, 32, &c. Our Lord in this his last journey was pleased to take Jericho in his way; and though it is not to be doubted but that our Lord had frequently visited this place before; yet this is the only time that it is mentioned by any of the Evangelists, and that in the chapters last cited. This was the first city taken by Joshua from the Canaanites; who

13.

Of the city  
Ephraim.

14.

Of Jericho.

**PART I.** who having quite destroyed it, did withal pronounce a severe curse on him that should rebuild it: *Cursed be the man before the Lord, that rises up and builds this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it,* Josh. vi. 26. This curse was exactly fulfilled, in the days of Ahab King of Israel, on Hiel the Bethelite, as we read, 1 Kings xvi. 34. After the city was rebuilt by Hiel, it was ennobled with a school of the prophets, 2 Kings ii. 5. The situation of the place was pleasant, 2 Kings ii. 19. which might be that which tempted Hiel to venture upon rebuilding it, and which induced the prophets to set up a school there. The only misfortune was, that *the waters were naught*, and the *ground thereupon barren*, till the spring, from whence the waters came, was healed by the prophet Elisha, 2 Kings ii. 21. Ever since the waters have become exceeding wholesome and nourishing, so as to cause great fruitfulness in the ground adjoining. Josephus<sup>g</sup> tells us, that in his time the neighbouring country was furnished with curious gardens, and thick groves of palm-trees; and that it afforded great store of *balsam*, which was the choicest commodity they had. As for the city itself, it yielded to none in all Judea, but Jerusalem, in the times of the last kings of Judea. It was adorned with a royal palace, wherein Herod the Great died, with an *hippodromus*, or place where the Jewish nobility learned to ride the great horse, and other arts of chivalry; as also an *amphitheatre*, with other magnificent buildings. But at present Mr. Maundrell<sup>h</sup> tells us, it is only a poor nasty village of the Arabs. He was carried here to see a place where Zacchæus's house is said to have stood, which is only an old square stone building on the south side of Jericho. In his journey hither from Jerusalem, he came by the fountain of Elisha above mentioned, the waters whereof, he tells us, are at present received in a basin about nine or ten paces long, and five or six broad; and from

<sup>g</sup> Wars of the Jews, book v. chap. 4. L'Estrange's edition.

<sup>h</sup> Page 80.

thence issuing out in good plenty, divide themselves into CHAP. VI. several small streams, dispersing their refreshment to all the field between it and Jericho, and rendering it exceeding fruitful. Close by the fountain now grows a large tree spreading into boughs over the water, where in the shade he and his companions took a collation with the father guardian and about thirty or forty friars more. Josephus computes the distance of Jericho from Jordan sixty furlongs, or seven miles and an half, which agrees well enough with Mr. Maundrell's account, who tells us that he arrived at the river Jordan from Jericho in two hours. The distance of the said place from Jerusalem is reckoned by Josephus 150 furlongs, or near nineteen miles; the same author adding, that the whole country between them is all rock and desert, and so apt to be infested with thieves; which in all likelihood gave occasion to our blessed Lord to instance in this part of the country, when he says, *A certain man went down from Jerusalem to Jericho, and fell among thieves, &c.* Luke x. 30.

Our Lord leaving Jericho, six days before the passover came to Bethany, where Lazarus was, whom he had raised from the dead, John xii. 1. The news of our Lord's arrival at Bethany being noised abroad, abundance of the Jews came thither, *not for Jesus's sake only, but that they might see Lazarus also,* John xii. 9. Our Lord having staid with Mary and Martha at Bethany the sabbath-day, the next day he continued his journey to Jerusalem, and passing over that part of mount Olivet which belonged to Bethany and Bethphage, (this last being likewise a village situated on the same mount, and as it seems somewhat nearer to Jerusalem,) he sent two of his disciples to the village overagainst them, to fetch him an ass with its foal, our Lord determining to ride upon them into Jerusalem, according to the prophecy of Zecharias concerning the Messias, Zech. ix. 9. In the mean time many of those that were come to Jerusalem to the feast, having notice that Jesus was coming towards the city over mount Olivet, met him with branches of palm-trees in their hands,

15.

Our Lord comes to Bethany again before the fourth passover.

Our Lord crosses that part of mount Olivet which belonged to Bethany and Bethphage; and rides in triumph into Jerusalem.

to

**PART I.** to demonstrate their joy on this occasion; others, for the like end, strewed the ground with boughs and their very garments. Our Lord being come to the descent of the mount of Olives, the whole multitude, they that went before and they that followed after, brake forth into joyful acclamations. Our blessed Saviour himself on the contrary, reflecting on the most grievous calamities which should befall the city for the infidelity of its inhabitants, could not forbear breaking forth himself into tears, and this exclamation, *O that thou hadst known, even thou Jerusalem, at least in this thy day, the things which belong unto thy peace, &c.* Luke xix. 41, &c. JESUS being entered the city, thus attended with a vast crowd, (insomuch that the whole city was in an uproar, enquiring who he was,) went directly to the Temple, and again cast out them that sold and bought, and overthrew the tables of the money-changers, and would not suffer that any man should so much as carry any vessel through the Temple, Mark xi. 15, 16, 17. After this the lame and the blind were brought to him in the Temple, and he healed them, Matt. xxi. 14. Our Lord also spent considerable part of the time in teaching and instructing the people, Luke xix. 47. But when the even was come, he went out of the city unto Bethany with the twelve, and lodged there, Matt. xxi. 17. Mark xi. 11.

**Our Lord  
retires at  
even to  
Bethany.**

**On the  
morrow he  
returns to  
Jerusalem,  
and retires  
again at  
even to  
Bethany.**

**Our Lord  
continues  
the same  
course till  
the night  
he was be-  
trayed.**

Now on the morrow, as they returned in the morning into the city, our Lord was hungry, and seeing a fig-tree in the way, he came to it; and finding nothing thereon but leaves only, he said, *Let no fruit grow on thee henceforward for ever;* and the fig-tree presently withered away, Matt. xxi. 18, &c. Mark xi. 12, &c. At even our Lord returns out of the city again, Mark xi. 19.

The next morning, as they returned into the city, the disciples took notice that the fig-tree was dried up from the roots. Which Peter observing to JESUS, he acquaints them, that there was no great reason for them to wonder at what had happened to the fig-tree, since they by a word's speaking might remove the whole mount Olivet

(on

(on which they were) into the sea, if they had but due CHAP. VI. faith in God, Matt. xxi. 20, &c. Mark xi. 20, &c. Our Lord being come into Jerusalem, as he was walking in the Temple, the rulers of the Jews came to him, demanding to know by what authority he did these things. Hereupon followed the discourses and parables recorded Matt. xxi. 23. to the end of chap. xxv. as also Mark xi. 27. to chap. xiv. and Luke xx. 1. to chap. xxii. Not that they were delivered all in one day, but in several days; it being our Saviour's practice to teach in the Temple in the day-time, and at night to go out and abide in the mount of Olives, Luke xxi. 37. till the time came wherein he would suffer himself to be betrayed: which tragical part of his life we now are to enter upon.

It being then within two days of the passover, our Lord plainly acquaints the disciples, that he was now speedily to be betrayed and crucified, Matt. xxvi. 1, 2. After which, as he was sitting at meat in Bethany, in the house of Simon the leper, there came a woman having an alabaster box of very precious ointment, and poured it on his head. Which some of his disciples blaming the woman for, JESUS plainly acquaints them, that she had done well, inasmuch as she had aforehand anointed his body to the burying, which it was in a few days to undergo. Matt. xxvi. 6, &c. Mark xiv. 3, &c.

Not long after this, the Devil prevails upon the co-  
vetous temper of Judas Iscariot to agree with the rulers of the Jews to betray his master to them for a small sum of money, when he should get a fair opportunity to do it; which offered itself in a little time, Matt. xxvi. 14. Mark xiv. 10. Luke xxii. 3. For the first day of unleavened bread, when the passover was to be killed, being come, our Lord with the twelve apostles sits down at even to eat the passover in an upper room in the city of Jerusalem. Which being done, and all the other particulars transacted, which are recorded Matt. xxvi. 31. Mark xiv. to ver. 27. Luke xxii. to ver. 4. and John xiv. our Saviour retires out of Jerusalem unto the mount of Olives, where he

Our Lord is  
anointed by  
a woman  
to his bu-  
rial, at Be-  
thany.

Our Lord is  
betrayed  
and appre-  
hended.

**PART I.** he made those discourses to his disciples, which are mentioned John xv. and xvi. as also that divine address to God the father, John xvii. After which he passed over the brook Cedron, which runs at the foot of the mount of Olives, and came to a place called Gethsemane, to a garden, whither he oftentimes resorted with his disciples, and which therefore was well known to Judas that betrayed him, Matt. xxvi. 36. Mark xiv. 32. John xviii. 1, 2. Accordingly Judas looking on this as a convenient opportunity to betray him, having received a band of men and officers from the chief priests and pharisees, comes directly to the garden, where they that he had brought with him took JESUS (he, who had before more than once miraculously delivered himself from them, and who could have now commanded legions of angels to his rescue, permitting himself now to be so taken, in order to accomplish the great end of man's redemption, for which he came into the world, Luke iv. 30. John viii. 59. Matt. xxvi. 51, &c. John xviii. 11, 12.) The officers and soldiers having thus taken our blessed Lord, bound him, and then led him away to Annas first, who was father-in-law to Caiaphas, the high-priest for that same year. But Annas forthwith orders him to be had before Caiaphas himself, with whom were assembled the scribes and elders, Matt. xxvi. 57. John xviii. 13, &c.

**Our Lord is condemned and crucified.** When the morning was come, the rulers of the Jews led JESUS from Caiaphas's house unto the judgment-hall, to accuse him to Pilate the Roman governor, and to get sentence of crucifixion pronounced against him, Matt. xxvii. 1, 2. Mark xv. 1. Luke xxiii. 1. John xviii. 28. Which having obtained, the governor's soldiers took our Lord into the common hall, called *Prætorium*; where they mocked him, and abused him by great and heinous indignities. After which they led him out to crucify him, making him at first carry his cross himself; till our Lord being unable (as is probably conjectured) through the continued fatigue he had endured all the night before, and that day, to carry it any longer, the soldiers compelled

peled one Simon, a Cyrenian, to carry the cross for him. CHAP. VI.  
When they were come to the place called in Hebrew —————  
Golgotha, in Latin Calvary, that is, in English, *the place  
of a scull*, there they crucified the Lord of life ; who  
some time after, commanding his spirit into the hands of  
God his father, gave up the ghost.

Our blessed Redeemer being thus dead, that we might <sup>16.</sup> live ; when the evening was come, Joseph, a rich man and <sup>Of Arima-  
thea.</sup> honourable counsellor of Arimathea, (a city of the Jews, thought to be the same with Ramatha, 1 Sam. i. 1. and so to be situated in the tribe of Ephraim,) came to Pilate, and begged the body of JESUS ; for he had not consented to his death, but was a disciple, though secretly for fear of the Jews, John xix. 37. The body being granted him, he and Nicodemus came and took it down, and wound it in linen clothes with the spices prepared by Nicodemus, as the manner of the Jews is to bury. Now in the place where JESUS was crucified there was a garden ; and in that garden Joseph had caused a new tomb to be hewn out of the rock ; wherein they laid the body of JESUS, rolling a great stone to the door of the sepulchre.

Having thus attended our blessed Redeemer to his grave, <sup>17.</sup> during his body's lying therein, let us take a more parti- <sup>Of Gethse-  
mame.</sup> cular account of the places, wherein the several parts of his sufferings were transacted, and which, for that reason, are become remarkable to Christians. I shall begin with the garden of Gethsemane, which, as Mr. Maundrell<sup>b</sup> informs us, is an even plat of ground, not above fifty-seven yards square, lying between the foot of mount Olivet and the brook Cedron. It is well planted with olive-trees, and those of so old a growth, that they are believed to be the same that stood here in our Saviour's time, but improbably. At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place, on which the Apostles, Peter, James, and John, fell asleep during the agony of our Lord. And a few paces from hence is a

**PART I.** grotto, said to be the place in which Christ underwent that bitter part of his passion. About eight paces from the place where the Apostles slept, is a small shred of ground, twelve yards long, and one broad, supposed to be the very path on which the traitor Judas walked up to Christ, saying, *Hail, Master*, and kissed him. This narrow path is separated by a wall out of the midst of the garden, as an accursed piece of ground, a work the more remarkable, as being done by the Turks, who, as well as Christians, detest the very ground, on which was acted such an infamous treachery.

**18.** As for the brook Cedron, it runs along the bottom of the valley, which lies east of Jerusalem, between it and mount Olivet, being called the valley of Jehosaphat. The brook is such only in the winter season of great rains, being else without the least drop of water in it, at it was all the time Mr. Maundrell staid at Jerusalem.

**19.** The valley of Jehosaphat runs across the mouth of another valley, called the valley of Hinnom, lying at the bottom of mount Sion. On the west side of this last valley is

**Of the Potter's Field, or the Field of Blood.** the place called anciently the Potter's Field, and afterwards the Field of Blood, from its being purchased with the pieces of silver, which were the price of the blood of Christ: but at present, from that veneration which it has obtained amongst Christians, it is called Campo Sancto, or the Holy Field. It is a small plat of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a square fabrick twelve yards high, built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down through these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick dispatch with the corpses committed to it, which is commonly reported. The Armenians have the command of this burying-place, for which they pay the Turks a rent of one zeguin a day. The earth is of a chalky substance hereabouts.

A little below the Campo Sancto is shewn an intricate CHAP. VI.  
cave or sepulchre, consisting of several rooms one within  
another, in which the Apostles are said to have hid them-  
selves, when they forsook their Master and fled. The en-  
trance of the cave discovers signs of its having been ad-  
orned with painting in ancient times.

They do pretend at this very day to shew whereabout 20.  
in Jerufalem stood the house, in an upper room whereof <sup>Of the up-</sup>  
our Lord ate the passover, and instituted the blessed sacra- <sup>per room,</sup>  
ment. There is a church built on the spot of ground ; <sup>wherein our</sup>  
but, instead of being now used as a church by the Christi- <sup>Lord insti-</sup>  
ans, the Turks have taken it to themselves for a mosque, <sup>tuted the</sup>  
and so it is not to be so much as seen by Christians. <sup>passover.</sup>

In like manner there is another small church in the 21.  
hands of the Armenians, which is supposed to be founded <sup>Of the</sup>  
in the place where Annas's house stood. Nay, they pre- <sup>house of</sup>  
Annas.  
tend to shew the place, where one of the officers of the  
High-Priest smote our Saviour, John xviii. 22. And in  
the court before this little church or chapel is an olive-  
tree, of which it is reported, that Christ was chained to it  
for some time, by order of Annas, to secure him from  
escaping.

So again, near Sion gate, where the house of Caiaphas 22.  
stood, is another small chapel belonging also to the Arme- <sup>Of the</sup>  
nians. Here, under the altar, they tell you, is deposited <sup>house of</sup>  
Caiaphas.  
that very stone, which was laid to secure the door of our  
Saviour's sepulchre ; of which more anon. Here is shewn  
likewise a little cell, said to have been our Lord's prison till  
the morning, when he was carried hence before Pilate ; and  
also the place where St. Peter was frightened into a denial of  
his Master.

They shew likewise at Jerufalem now-a-days the palace 23.  
of Pilate, or rather the place where they say it stood ; for <sup>Of the pa-</sup>  
now an ordinary Turkish house possesses its room. It is <sup>lace of Pi-</sup>  
<sup>late.</sup>  
not far from St. Stephen's gate, and borders on the area of  
the Temple on the north side. From the terrace of this  
house there is a fair prospect of all the place where the  
Temple stood, indeed the only good prospect that is al-

**PART I.** lowed you of it. For there is no going within the borders of it, without forfeiting your life, or, which is worse, your religion. In this pretended house of Pilate is still shewn the room, in which Christ was mocked with the ensigns of royalty, and buffeted by the soldiers. On the other side of the street, which was anciently part of the palace also, is the room where they say our Lord was scourged.

**24.** In our return from Pilate's palace, we passed, saith Mr. Maundrell, along the *Dolorous way*, so called because Christ was led along it to be crucified. In which walk we were shewn in order; first, the place where Pilate brought our Lord forth to present him to the people, saying, *Behold the man!* secondly, where Christ fainted thrice under the weight of his cross; thirdly, where the blessed Virgin swooned away at so tragical a spectacle; fourthly, where St. Veronica is said to have presented to our Lord the handkerchief to wipe his bleeding brows; fifthly, where the soldiers compelled Simon the Cyrenian to bear his cross.

**25.** There remains only now mount Calvary to be spoken to, whereon our Saviour underwent the last part of his most meritorious passion. It is then a small eminency or hill, upon the greater mount of Moriah, and it is thought by some to have had the name of Golgotha in Hebrew, Calvary in Latin, given to it from its somewhat representing a man's scull. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar, on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world, it has recovered itself from that infamy, and has been always reverenced and resorted to with such devotion by all Christians, that it has drawn the city round about it, and stands now in the midst of Jerusalem, a great part of the hill of Sion being shut out of the walls, to make room for the admission of mount Calvary.

This same mount is likewise honoured with a church, called

called the church of the Sepulchre, as being built over CHAP. VI. the place where our Lord's sepulchre was. It is less than one hundred paces long, and not more than sixty wide ; and yet it is so contrived, that it is supposed to contain <sup>Of our Saviour's</sup> pulchre. under its roof twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have some particular actions done in them relating to the death and resurrection of Christ. As first, the place where he was derided by the soldiers : secondly, where the soldiers divided his garments : thirdly, where he was shut up, whilst they digged the hole to set the foot of the cross in, and made all ready for his crucifixion : fourthly, where he was nailed to the cross : fifthly, where the cross was erected : sixthly, where the soldiers stood that pierced his side : seventhly, where his body was anointed in order to his burial : eighthly, where his body was deposited in the sepulchre : ninthly, where the angels appeared to the women after his resurrection : tenthly, where Christ himself appeared to Mary Magdalene, &c. The places, where these and many other things relating to our blessed Lord are said to have been done, are all supposed to be contained within the narrow precincts of this church, and are all distinguished and adorned with so many several altars.

In galleries round about the church, and also in little buildings annexed to it on the outside, are certain apartments for the reception of friars and pilgrims ; and in those places almost every Christian nation anciently maintained a small society of monks, each society having its proper quarter assigned to it, by the appointment of the Turks : such as the Latins, Greeks, Syrians, Armenians, Abyssenes, Georgians, Nestorians, Cophites, Maronites, &c. All which had anciently their several apartments in the church. But these have all, except four, forsaken their quarters ; not being able to sustain the severe rents and extortions, which their Turkish landlords impose upon them. The Latins, Greeks, Armenians, and Cophites keep their footing still. But of these four the

**PART I.** Cophtites have now only one poor representative of their nation left: and the Armenians are run so much in debt, that it is supposed they are hastening apace to follow the example of their brethren, who have deserted before them.

Besides their several apartments, each fraternity have their altars and sanctuary properly and distinctly allotted to their own use. At which places they have a peculiar right to perform their own divine service, and to exclude other nations from them.

But that which has always been the great prize contended for by the Christians of the several nations aforesaid, is the command and appropriation of the holy sepulchre, a privilege contested with great warmth, especially between the Greeks and Latins. For putting an end to the quarrels hereby occasioned between the several sorts of Christians, the French King interposed, by a letter to the Grand Viceroy about twenty-two years since, requesting him to order the holy sepulchre to be put into the hands of the Latins, according to the tenor of the capitulation made in the year 1673. The consequence of which letter and of other instances made by the French King was, that the holy sepulchre was appropriated to the Latins. This was not accomplished till the year 1690, since which the Latins only have the privilege to say mass in it. And though it be permitted to Christians of all nations to go into it for their private devotions, yet none may solemnize any public office of religion there but the Latins.

In order to the fitting of this hill, called mount Calvary, for the foundation of a church, the first founders were obliged to reduce it to a plain area; which they did by cutting down several parts of the rock, and by elevating others. But in this work care was taken, that none of those parts of the hill, which were reckoned to be more immediately concerned in our blessed Lord's passion, should be altered or diminished. Thus that very part of Calvary, where they say Christ was fastened to, and lifted up on his cross, is left entire, being about ten

or

or twelve yards square, and standing at this day so high CHAP. VI. above the common floor of the church, that you have one and twenty steps or stairs to go up to its top. And the holy sepulchre itself, which was at first a cave hewn into the rock under ground, having had the rock cut away from it all round, is now as it were a grotto above ground.

At about a yard and an half distance from the hole in which the foot of the cross was fixed, is seen that memorable cleft in the rock, said to have been made by the earthquake, which happened at the suffering of the God of nature; when (as St. Matthew, chap. xxvii. 51. witnesseth) *the rocks rent, and the very graves were opened.* This cleft, as to what now appears of it, is about a span wide at its upper part, and two deep; after which it closes: but it opens again below, (as you may see in another chapel contiguous to the side of Calvary,) and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord's passion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him. For the sides of it fit like two tallies to each other, and yet it runs in such intricate windings, as could not be well counterfeited by art, nor arrived at by any instrument.

It is proper here to speak more of the stone, which we observed above is said to be the very stone, which was laid to secure the door of our Saviour's sepulchre. That this stone was to be seen in the fourth century or age, both St. Cyril and St. Jerom, who lived in that age, inform us. It was accordingly kept for a long time in the church of the Sepulchre; but the Armenians, not many years since, stole it from thence by a stratagem, and conveyed it to the church above mentioned, built over the place where Caiaphas's house stood, and belonging to the Armenians. This stone, as Mr. Maundrell tells us, is two yards and a quarter long, high one yard, and broad

**PART I.** as much. It is plastered all over, except in five or six little places, where it is left bare to receive the immediate kisses and other devotions of pilgrims.

I shall close this account of mount Calvary with observing, that it was a tradition generally received among the primitive Christians, that (the first as well as second) Adam was buried here : as also that this was the place where Abraham was about to have sacrificed his son Isaac, the type of our blessed Saviour.

Having thus given an account of the several places relating to our Saviour's passion, and that according to the latest relations we have of them, the reader will, I hope, excuse me, if I take him now a little way, not above half an hour, faith Mr. Maundrell, from Jerusalem to a convent of the Greeks, taking its name from the *holy cross*. This convent is very neat in its structure, and in its situation delightful. But that which most deserves to be noted in it, and for which reason it is here noted, is the occasion of its name and foundation. It is then because here is the *earth*, that nourished the *root*, that bore the *tree*, that yielded the *timber*, that made the *Cross*.

## CHAP. VII.

*Of the Places honoured with our Lord's Presence after his Resurrection.*

ON the first day of the week, very early in the morning, Mary Magdalene with some other women came to our Lord's sepulchre ; where they found the stone rolled away, and were acquainted by angels, that our Lord was not there, but was risen from the dead, and were also ordered by the angels to go and tell his disciples, that he would go before them into Galilee, where they should see him, as he had told them before his death.

The women hereupon go, and presently acquaint Peter and John with what had passed ; who coming to the sepulchre, found it as the women had said, and so returned again to their own home. But Mary Magdalene staid still at the sepulchre, weeping, because she could neither find her Lord's body there, nor yet learn where it was laid. At length turning herself back, she saw JESUS standing, but did not know him. Then JESUS saith unto her, *Woman, why weepest thou ? whom seekest thou ?* She, supposing him to be the gardener, to whom belonged the garden wherein the sepulchre was, saith unto him, *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.* JESUS then called her by her name, Mary ; whereupon she looking more earnestly on him, knew him, and cried out, *my Master.* JESUS after this sends her to the disciples with a message, which she accordingly acquainted them with.

After this our Lord appeared to two of the disciples, as they were going to Emmaus, whither he went with them, and staid there with them till he had made himself known to them. This Emmaus is by St. Luke said to be a village distant about threescore furlongs, that is

**PART I.** about seven or eight miles, from Jerusalem, to the west of it. It was afterwards made a city, and Roman colony, and called Nicopolis.

**3.** After this the disciples, according to our Lord's directions, went into Galilee, to a certain mountain, which he had particularly appointed them to repair to, where our Lord appears to them. This mountain is thought by some to be the same whereon he was transfigured, or mount Tabor; by others to be the same with the mountain of Beatitudes, lying north of the sea of Galilee, a little beyond Capernaum, and mentioned above, chap. v. sect. 1.

**4.** During the disciples stay in Galilee, our Lord appears again to them at the sea of Tiberias or Galilee, otherwife called the lake of Gennesareth; which is already described, chap. iv. sect. 8.

**5.** Our Lord was seen at several other times, and therefore in all probability at several other places; for he was, as St. Paul informs us, seen of Cephas or Peter alone, then of the twelve; after that, of above five hundred brethren at once; after that, of James, the first bishop of Jerusalem; then of all the Apostles, 1 Cor. xv. 5, 6. But the particular places, where he was thus seen, are not recorded in holy Writ, excepting those already mentioned, and the place where he made his last appearance, when he ascended, which remains therefore only to be spoken of.

**6.** The Apostles then being returned out of Galilee to Jerusalem, and our Lord being there on the fortieth day after his resurrection *assembled together with them, commanded them, that they should not depart from Jerusalem, till they had received the promise of the Holy Ghost.* After which, having given them such instructions as he thought good, he led them forth to mount Olivet, as far as to Bethany. Here he lift up his hands and blessed them. And it came to pass while he blessed them, and they beheld, he was parted from them, taken up and carried into heaven, a cloud receiving him out of their sight.

sight. *And while they looked up stedfastly towards heaven, as he went up, behold two men stood by them in white apparel, who said, Ye men of Galilee, why stand ye gazing up into heaven? This same JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* The Apostles having heard this, adored JESUS; and forthwith returned from mount Olivet to Jerusalem, with great joy, that they had been ocular witnesses of his ascension up into heaven, as he had long since promised them they one day should.

Mr. Maundrell says, that the place now-a-days shewn for the place of our Lord's ascension, is at the top of an hill on the mount Olivet; where was anciently a large church, built in honour of that glorious triumph. But all that now remains of it, is only an octagonal (or eight-angled) cupola, about eight yards in diameter, standing, as they say, over the very place where were set the last footsteps of the Son of God here on earth. Within the cupola there is seen, in a hard stone, as they tell you, the print of one of his feet. Here was also the print of the other foot some time since; but it has been removed hence by the Turks into the great mosque on mount Moriah. The chapel of the Ascension the Turks have the custody of, and use it for a mosque.

About two furlongs from this place northward is the highest part of mount Olivet, and upon that was anciently erected an high tower, in memory of the two angels that appeared to the Apostles immediately upon our Lord's ascension, saying, *Men of Galilee, &c.* Acts i. 10, 11. from which the tower itself had the name given it of *Men of Galilee!* This ancient monument remained till about two years since, when it was demolished by a Turk, who had bought the ground in which it stood. But nevertheless you have still, from the natural height of the place, a large prospect of Jerusalem and the adjacent country.

And

**PART I.** And thus I have gone through the description of the several places honoured with our Saviour's presence here on earth, and of all the other places or countries mentioned or referred to in the four Gospels.

A

# CHRONOLOGICAL TABLE

OF THE

## MOST REMARKABLE PASSAGES

OF

### *OUR SAVIOUR'S LIFE,*

RECORDED IN THE FOUR GOSPELS:

*Which serves to shew the Time of our Saviour's Journeys, or in what Year of his Life they were performed.*

THE GREAT CHAS. D. TOWER.

London, 1799.

1799.

1799.

1799.

1799.

1799.

1799.

1799.

## A

## CHRONOLOGICAL TABLE.

True Years of Christ's Life.	Years of Common Account.	REMARKABLE PASSAGES.
1		<p>Our Lord being born Dec. 25. was circumcised Jan. 1.</p> <p>The Wise Men come to Bethlehem.</p> <p>Our Lord is <i>presented</i> in the Temple, and carried into Egypt.</p> <p>The <i>massacre of the infants</i> in and about Bethlehem by order of Herod.</p> <p>Herod dies about the middle of March, and is succeeded in Judea by Archelaus.</p> <p>Joseph and the blessed Virgin return with the child Jesus into Nazareth.</p>
8	6	<p>Archelaus is accused to Augustus the Roman Emperor, by the Jews and Samaritans.</p>
9	7	<p>In the beginning of this year Archelaus is deprived by Augustus of his dominions for misgovernment, and banished to Vienne in France.</p> <p>Quirinius, called, Luke ii. 2. Cyrenius, was now sent into Syria by Augustus to levy a tax there, according to the valuation of estates formerly made.</p>

Judas

True Years of Christ's Life.	Years of Common Account.	REMARKABLE PASSAGES.
9	7	Judas of Galilee, now in the days of taxing, <i>drew away much people after him</i> , Acts v. 37.
12	10	Our Lord goes up to the passover with his parents, &c. Luke ii. 42—ult.
16	14	Augustus the Roman Emperor dies on the 19th of August, and is succeeded by Tiberius.
28	26	Pilate is sent procurator into Judea.
29	27	Agrippa the younger and last king of the Jews (of whom we read Acts xxv. and xxvi.) was born.
30	28	Bernice, sister to the aforesaid Agrippa, and mentioned also Acts xxv. and xxvi. was now born. John Baptist began his preaching and ministry, and CHRIST is baptized by him. After which our Lord is tempted by the Devil, and returns to Bethabara.
31	29	Our Lord begins his ministry at Bethabara, and goes thence into Galilee. John i. 37—ult. April 18. was the <i>first passover</i> during Christ's ministry, which he kept at Jerusalem. John ii. 13, &c. Our Lord departs from Jerusalem into Judea, John ii. 22, &c. and thence into Samaria and Galilee. John iv.
32	30	April 7. was the <i>second passover</i> during our Lord's ministry, which he kept likewise at Jerusalem. John v. The Baptist being now cast into prison, our Lord returns into Galilee, and there begins to preach in a more public and solemn manner. Matth. iv. 12, &c. Mark i. 14. Luke iv. 14.

True Years of Christ's Life.	Years of Common Account.	REMARKABLE PASSAGES.
33	31	<p>March 26. was the <i>third passover</i> during Christ's ministry, which he kept not at Jerusalem, but staid in Galilee. Mark ii. 23. Luke vi. 1.</p>
34	32	<p>April 13. was the <i>fourth passover</i> during our Lord's ministry, which he likewise kept not at Jerusalem, but staid still in Galilee. John. vi. 1. 4. &amp;c. Matth. xv. 34. Mark viii. 1—9.</p> <p>Tisri 15. (which was this year about the middle of our October) was always the <i>feast of tabernacles</i>: which our Lord kept at Jerusalem, John vii.</p> <p>Cisleu 25. (which answered to our December 16.) was the <i>feast of the dedication</i>; at which likewise our Lord was present at Jerusalem, John x. 22. being returned thither from the places he had visited since his departure after the <i>feast of tabernacles</i>. Luke xiii. 22.</p>
35	33	<p>Our Lord after the feast of dedication went into the <i>country beyond Jordan</i>, John x. 40. and after that unto a city called Ephraim, John xi. 54. And then passing through the <i>midst of Samaria and Galilee</i>, Luke xvii. 11. he came again into the <i>country beyond Jordan</i>, and so to Jericho, and thence to Bethany and Jerusalem, a little before the next passover. Matth. xix. 1. and xx. 29. and xxi. 1. Mark x. 1. 46. and xi. 1. John xii. 1.</p> <p>April 2. at evening, began the <i>fifth passover</i> during our Lord's ministry, being that at which he was crucified, April 3d.</p> <p>April 5. Our Lord <i>rose</i> from the dead.</p> <p>May 14. Our Lord <i>ascended</i>. And here the Gospel history ends.</p>

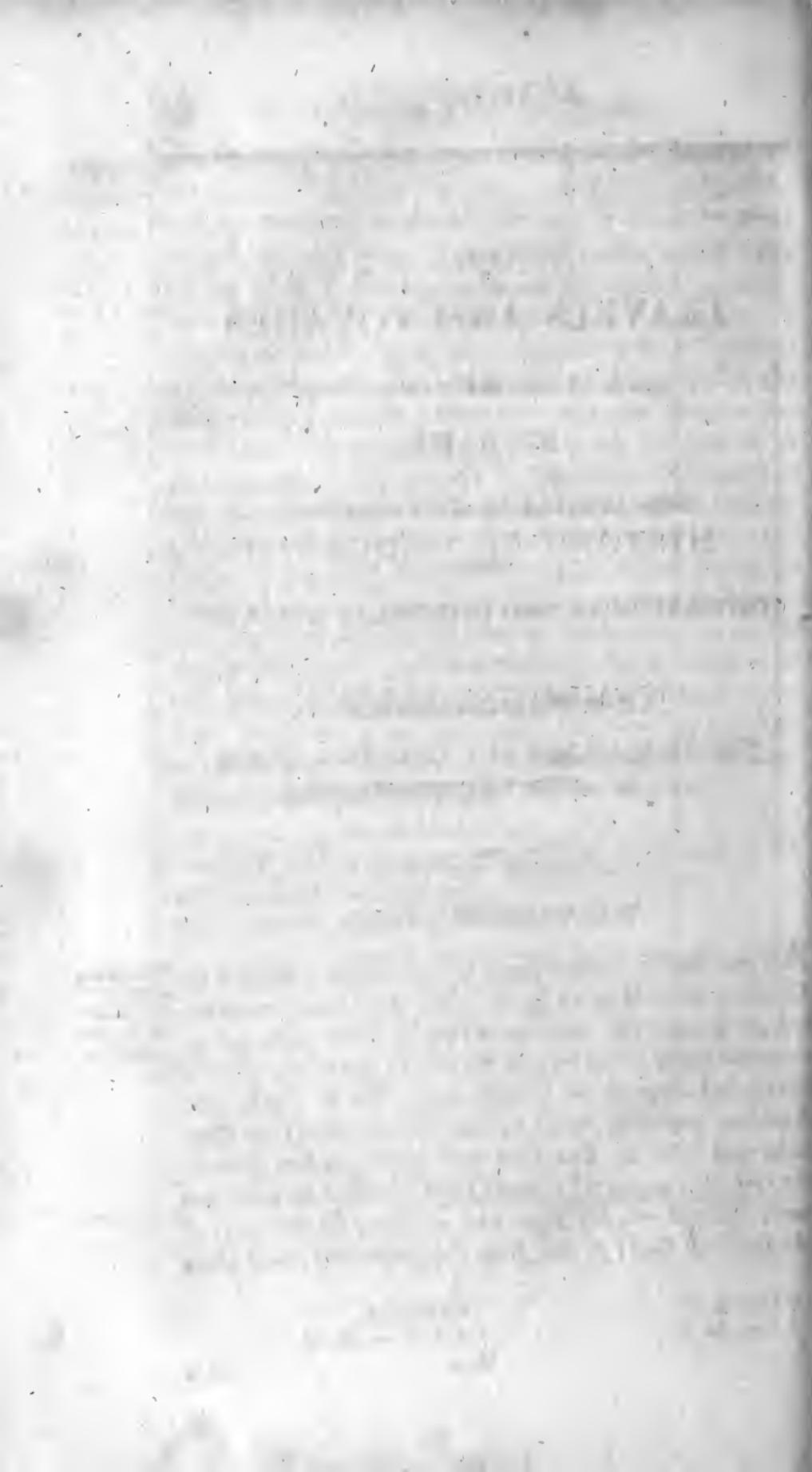
N. B. For the better understanding of the foregoing Table, it is observable, that the *common* account by the years of our Lord is not exactly agreeable to the *true* years of his *life*. What is the difference between the one and the other, is not agreed among the learned. But I think, that opinion is to be preferred, which makes it to be *two* years, viz. the *common* account to be *two years too little*; according to which the foregoing Table is drawn up.

AN  
HISTORICAL GEOGRAPHY  
OF THE  
NEW TESTAMENT.

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PART II.

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THE  
TRAVELS AND VOYAGES  
OF  
ST. PAUL,

THE APOSTLE OF THE GENTILES:

OR, A

GEOGRAPHICAL AND HISTORICAL ACCOUNT

OF THE

Places mentioned, or referred to, in

THE BOOKS OF THE NEW TESTAMENT, WHICH  
FOLLOW AFTER THE FOUR GOSPELS.

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THE INTRODUCTION.

AS our blessed Saviour came to be <sup>a</sup> *a light to lighten the Gentiles*, as well as to be *the glory of his (once more peculiar) people*, the children of Israel; so the principal instrument made use of by our Saviour to spread the light of his Gospel through the Gentile world, was St. Paul; who therefore expressly styles himself <sup>b</sup> *the Apostle of the Gentiles*, and tells us, that God was <sup>c</sup> *mighty in him towards the Gentiles*, namely, <sup>d</sup> *to make them obedient by word and deed, through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem and round about*

St. Paul in a more special manner the Apostle of the Gentiles.

<sup>a</sup> Luke ii. 32.

<sup>b</sup> Rom. xi. 13.

<sup>c</sup> Gal. ii. 8.

<sup>d</sup> Rom. xv. 18, 19.

**PART II.** *unto Illyricum*, and after that in Rome <sup>e</sup>, and, according to  
 ————— the received opinion of the ancients, in Spain <sup>f</sup>, and even in  
 St. Paul's Britain <sup>g</sup> itself, he *preached the Gospel of Christ*. Indeed  
 travels comprehend almost all the places men-  
 tioned in the New Testament out of the Gospels.  
 ————— the two greatest parts of the sacred books, which make up the New Testament besides the Gospels, are either Epistles written by this great Apostle, or else accounts of his *travels and voyages*, the relation of these being what takes up the greatest part of the sacred book, intitled, the *Acts of the Apostles*. For this reason, to describe the travels and voyages of St. Paul, is much the same as to give a geographical account of the places mentioned in the other books of the New Testament, besides the four Gospels. As for those few places which occur in the said books of the New Testament, and yet relate not to the history of St. Paul's travels and voyages; they shall however be taken notice of where it shall be most proper, so that in this treatise shall be comprised a full account of all such places as are to be found in any of the books of the New Testament that follow after the Gospels, and have not been described before in the former Part as being likewise mentioned in the Gospels.

<sup>e</sup> *Acts xxviii. 31.*<sup>f</sup> *Epiphan. Hæref. xxvii. p. 51.*  
*Chrys. de Laud. Paul. Cyril. Ca-*  
*tech. xvii. p. 457.*<sup>g</sup> *Theod. in Tim. et Psalm.*  
*Athan. ad Dracont.*

## CHAP. I.

*Of St. Paul's Travels from his leaving Jerusalem to go to  
Damascus, till his first return to Jerusalem, after his  
Conversion.*

ST. Paul having (as himself<sup>a</sup> acquaints us) been bred up, 1.  
*after the strictest sect of the Jewish religion, a Pharisee,* was St. Paul goes from  
very zealous for the Mosaical Law, and consequently Jerusalem to Damas-  
*against the Gospel of Christ, as a doctrine looked upon by* cus.  
him to be set up in opposition to the Law. Hereupon he  
thought with himself, that he ought to do many things  
contrary to the name of JESUS of Nazareth; which he  
accordingly did in Jerusalem, shutting up many Christians  
in prison, having received authority from the chief priests  
so to do. And when they were put to death, he gave his  
voice against them, and punished them frequently in every  
synagogue, and even compelled them to blaspheme, by  
speaking against or disowning of Christ. Nay, so exceed-  
ingly mad was St. Paul against such as professed them-  
selves to be the disciples of Christ, that he persecuted them  
even unto <sup>b</sup> strange cities, lying without the bounds of  
Judea. For the Jewish Sanhedrim, or chief council, not  
only had power of seizing and scourging offenders against  
their law within their own country, but, by the connivance  
and favour of the Romans, might send into other coun-  
tries, where there were any synagogues that acknow-  
ledged a dependance in religious matters upon the fore-  
mentioned council at Jerusalem, to apprehend them. Ac-  
cordingly St. Paul was sent to Damascus, with authority  
and commission from the chief priests, to fetch up what  
Christians he could find there, that they might be ar-  
raigned and sentenced at Jerusalem. But God had de- A. D. 35.  
signed him from henceforth for a better work; insomuch  
that he being miraculously converted by a voice from  
heaven, as he was on the road, and now not far from the

<sup>a</sup> *Acts xxvi. 5, 9, &c.*

<sup>b</sup> *Acts xxvi. 11.*

**PART II.** city, instead of continuing a *persecutor*, became a *preacher* of the Gospel, when he arrived at Damascus.

**2.** *A description of Damascus.* This city is one of the most venerable for antiquity in the whole world, being the birth-place of Eliezer<sup>c</sup>, the steward of Abraham. Nor has it been less considerable on account of its strength and greatness, being for a long time<sup>d</sup> the capital of Syria, and residence of the Syrian Kings, mentioned in the Old Testament. To pass by other titles, it is styled by Julian<sup>e</sup> the *Eye of the whole East*; and, to pass by other accounts of it, I shall content myself with that given us by the reverend and ingenious Mr. Maundrell<sup>f</sup>, as being the latest, and given by one that has himself *seen* the place, and was in all respects qualified to give a most just description thereof.

My author then acquaints us, that certainly no place in the world can promise the beholder at a distance greater voluptuousness. Infomuch that the Turks have a tradition among them, that their prophet coming near Damascus, took his station upon a certain precipice for some time, in order to view the city; and considering the ravishing beauty and delightfulness of it, he would not tempt his frailty by entering into it, but instantly departed, with this reflection upon it, that there was but one paradise designed for man, and for his part he was resolved not to take his in this world. But to proceed to a more particular description of this city.

It is situated in an even plain of so great extent, that you can but just discern the mountains that compass it on the farther side. It stands on the west side of the plain, at not above two miles distance from the place where the river Barrady breaks out from between the mountains, its gardens extending almost to the very place. The city itself is of a long straight figure, its ends pointing near north-east and south-west. It is very slender in the middle, but swells bigger at each end, especially at that to the north-

<sup>c</sup> Gen. xv. 2.

<sup>d</sup> 1 Kings xi. 24.

<sup>e</sup> Julian. Epist. 24.

<sup>f</sup> Journey from Aleppo to Jerusalem, p. 117—132.

east;

east; in its length, as far as I could guess by my eye, it CHAP. I. may extend near two miles. It is thick set with mosques and steeples, the usual ornaments of the Turkish cities; and is encompassed with gardens extending no less, according to common estimation, than thirty miles round; which makes it look like a noble city in a vast wood. The gardens are thick set with fruit-trees of all kinds, kept fresh and verdant by the waters of Barrady. You discover in them many turrets and steeples and summer-houses, frequently peeping out from amongst the green boughs, which may be conceived to add no small advantage and beauty to the prospect. On the north side of this vast wood is a place called Solkees, where are the most beautiful summer-houses and gardens.

The greatest part of this pleasantness and fertility proceeds from the waters of Barrady, which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain into the plain, is immediately divided into three streams, of which the middlemost and biggest runs directly to Damascus, through a large open field, called *Ager Damascenus*, and is distributed to all the cisterns and fountains of the city. The other two (which seem to be the work of art) are drawn round, one to the right hand, the other to the left, on the borders of the gardens, into which they are let (as they pass along) by little currents, and so dispersed all over the vast wood. Insomuch that there is not a garden, but has a fine quick stream running through it, which serves not only for watering the place, but is also improved into fountains and other water-works, very delightful, though not contrived with that variety of exquisite art, which is used in Christendom.

Barrady being thus divided, is almost wholly drunk up by the city and gardens. What small part of it escapes is united, as Mr. Maundrell was informed, in one channel again, on the south-east side of the city, and, after about three or four hours course, finally loses itself in a bog, without ever arriving at the sea.

**PART II.** The Greeks, and from them the Romans, call this river *Chrysorroas* (i. e. *Golden stream*). But as for Abana and Pharpar, rivers of Damascus, mentioned 2 Kings v. 12. I could find, saith my author, no memory of so much as the names remaining. They must doubtless have been only two branches of the river Barrady, and one of them was probably the same stream that now runs through the *Ager Damascenus*, directly to the city, which seems, by its serpentine or winding course, to be a natural channel. The other I know not well where to find; but it is no wonder, seeing they may and do turn and alter the courses of this river, according to their own convenience and pleasure.

The garden walls are of a very singular structure. They are built of great pieces of earth, made in the fashion of brick, and hardened in the sun. In their dimensions they are two yards long each, and somewhat more than one broad, and half a yard thick. Two rows of these placed edge-ways one upon another make a cheap, expeditious, and in this dry country a durable wall.

In passing between the gardens, we observed their method of scouring the channels. They put a great bough of a tree in the water, and fasten it to a yoke of oxen. Upon the bough there sits a good weighty fellow, to press it down to the bottom, and to drive the oxen. In this equipage the bough is dragged all along the channel, and serves at once both to cleanse the bottom, and also to mud and fatten the water for the greater benefit of the gardens.

The streets of this city are narrow, as is usual in hot countries; and the houses are all built on the outside of no better a material, than either sun-burnt brick, or Flemish wall, daubed over in as coarse a manner as can be seen in the poorest cottages. From this dirty way of building they have this among other inconveniences, that, upon any violent rain, the whole city becomes, by the washing of the houses, as it were a quagmire.

It may be wondered what should induce the people to build

build in this base manner, when they have in the adjacent CHAP. I. mountains such plenty of good stone for nobler fabrics. I can give no reason for it, unless this may pass for such, that those who first planted here, finding so delicious a situation, were in haste to come to the enjoyment of it, and therefore nimbly set up these extemporary habitations, being unwilling to defer their pleasures so long, as whilst they might erect more magnificent structures: which primitive example their successors have followed ever since.

But however in these mud walls you find the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety. It is an object not a little surprising, to see mud and marble, state and so didness so mingled together.

On the inside the houses discover a very different face from what you see without. Here you find generally a large square court, beautified with fragrant trees and marble fountains, and compassed round with splendid apartments and *duans*<sup>g</sup>. The *duans* are flowered and adorned on the sides with variety of marble, mixed in Mosaic knots and mazes. The ceilings and traves are after the Turkish manner, richly painted and gilded. They have generally artificial fountains springing up before them in marble basons; and as for carpets and cushions, are furnished out to the height of luxury. Of these *duans* they have generally several on all sides of the court, being placed at such different points, that at one or other of them you may always have either the shade or the sun, which you please.

Such as I have described, saith Mr. Maundrell, was the

<sup>g</sup> Duans are a sort of low stages, seated in the pleasantest part of the room, elevated about sixteen or eighteen inches or more above the floor. They are spread with carpets, and furnished all round with bolsters for leaning upon. It

is on these the Turks eat, sleep, smoke, receive visits, say their prayers, &c. Their whole delight is in lolling on them, and in furnishing them richly out is their greatest luxury. Mr. Maundrell, Journey &c. page 29.

PART II. house of an eminent Turk we went to see; and I was told the rest resemble the same description.

In the next place we went to see the church of St. John Baptist, now converted into a mosque, and held too sacred for Christians to enter, or almost to look into. However we had three short views of it, looking in at three several gates. Its gates are vastly large, and covered with bras, stamped all over with Arab characters, and in several places with the figure of a chalice, supposed to be the ancient ensign or arms of the Mamalukes. On the north side of the church is a spacious court, which I could not conjecture to be less than one hundred and fifty yards long, and eighty or one hundred broad. The court is paved all over, and inclosed on the south side by the church, on the other three sides by a double cloister, supported by two rows of granate pillars of the Corinthian order, exceeding lofty and beautiful.

On the south side, the church joins to the Bazars, or exchange, and there we had an opportunity just to peep into it. It is within spacious and lofty; built with three ailes, between which are rows of polished pillars, of a surprising, if not surpassing beauty; unless perhaps we were tempted to overvalue what was so sparingly permitted to our survey.

In this church are kept the head of St. John, and some other relicks, esteemed so holy, that it is death even for a Turk to presume to go into the room, where they are kept. We were told here by a Turk of good fashion, that Christ was to descend into this mosque at the day of judgment, as Mahomet was to do in that of Jcrusalem. But the ground and reason of this tradition I could not learn.

From the church we went to the castle, which stands about two furlongs distant towards the west. It is a good building of a rustic manner; in length it is three hundred and forty paces, and in breadth somewhat less. We were admitted but just within the gate, where we saw flore of ancient arms and armour, the spoils of the Christians in former

former times. Among the artillery was an old Roman CHAP. I.  
*balista*; but this was a place not long to be gazed upon  
by such as we. At the east end of the castle there hangs  
down in the middle of the wall a short chain cut in stone,  
of what use I know not, unless to boast the skill of the  
artificer.

Leaving this place, we went to view the Bazars, which  
we found crowded with people, but destitute of any  
thing else worth observing.

As to the Ager Damascenus before mentioned, it is a  
long beautiful meadow, just without the city on the west  
side. It is divided in the middle by that branch of the  
river Barrady, which supplies the city; and it is taken  
notice of, because of a tradition current here, that Adam  
was made of the earth of this field.

Adjoining to the Ager Damascenus is a long hospital.  
It has within it a pleasant square court, inclosed on the  
south side by a stately mosque, and on its other sides with  
cloisters and lodgings of no contemptible structure.

Returning from hence homeward, we were shewn by  
the way a very beautiful bagnio; and not far from it a  
coffee-house capable of entertaining four or five hundred  
people. It had two quarters for the reception of guests,  
one proper for the summer, the other for the winter.  
That designed for the summer was a small island, washed  
all round with a large swift stream, and shaded over head  
with trees, and with mats when the leaves fail. We found  
here a multitude of Turks upon the *duans*, regaling them-  
selves in this pleasant place, there being nothing which  
they behold with so much delight as greens and water;  
to which if a beautiful face be added, they have a proverb,  
that *all three together make a perfect antidote against me-  
lancholy*.

In the afternoon we went to visit the house, which they  
say was sometime the house of Ananias, the restorer of  
sight to St. Paul, Acts ix. 17. The place shewn for it is  
(according to the old rule) a small grotto, or cellar, which  
affords nothing remarkable, but only that there are in  
it

**PART II.** it a Christian altar, and a Turkish praying-place, seated nearer to each other than well agrees with the nature of such places.

Our next walk was out of the east-gate, in order to see the place, they say, of St. Paul's vision, and what else is observable on that side. The place of the vision is about half a mile distant from the city eastward. It is close by the way-side, and has no building to distinguish it, nor do I believe it ever had. Only there is a small rock or heap of gravel, which serves to point out the place.

About two furlongs nearer the city, is a small timber structure, resembling the cage of a country borough. Within it is an altar erected: there, you are told, the holy Apostle rested for some time in his way to the city, after the vision, *Act*s ix. 8.

Being returned to the city, we were shewn the gate, at which St. Paul was let down in a basket, *Act*s ix. 25. This gate is about two furlongs distant from the east-gate; and is at present walled up, by reason of such its vicinity to the east-gate, which renders it of little use.

Entering again into the city, we went to see the great Patriarch residing in this city. He was a person of about forty years of age; and the place of his residence was mean. He told me there were more than one thousand two hundred souls of the Greek communion in that city.

As for the gardens, the first we went to visit was about a mile out of town. It afforded us a very pleasant summer-house, having a plentiful stream of water running through it. The garden was thick set with fruit-trees, but without any art or order. Such as this are all the gardens hereabouts, only with this odds, that some of them have their summer-houses more splendid than others, and their waters improved into greater variety of fountains.

In visiting these gardens, Franks are obliged to walk either on foot, or else to ride on asses; the insolence of the Turks not allowing them to mount on horseback. To serve them upon these occasions, here are hackney asses

asses always standing ready equipped for hire. When you are mounted, the master of the ass follows his beast to the place whither you are disposed to go, goading him up behind with a sharp-pointed stick, which makes him dispatch his stage with great expedition. It is apt sometimes to give a little disgust to the generous traveller, to be forced to submit to such marks of scorn ; but there is no remedy : and if the traveller will take my advice, his best way will be to mount his ass contentedly, and to turn the affront into a motive of recreation.

The last thing Mr. Maundrell tells us, that he and his companions went to see, was, the street called *Straight*, *Acts ix. 11.* It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shewn the house of Judas, with whom St. Paul lodged ; and in the same house is an old tomb, said to be Ananias's : but how he should come to be buried here, they could not tell us, nor could we guess, his house being shewn us in another place. However the Turks have a reverence for this tomb, and maintain a lamp always burning over it.

This is the account given us of Damascus by Mr. Maundrell ; who acquaints us withal, that there is in this city a Latin convent ; and that Damascus lies near due east from Sidon, it being usually esteemed three days journey distant, the road lying over the mountains Libanus and Antilibanus ; out of the last of which pours down the river Barrady with great rapidity, and with so vast a body of water, that it abundantly supplies all the thirsty gardens and the city of Damascus, as has been before observed. It may not be altogether immaterial to adjoin here, that from these gardens were originally transplanted the fruit-tree thence called the Damascen, and the rose thence called the Damask rose ; and that the branchings of silks and linen, &c. being one of the inventions of the inhabitants of this city, at least these sort of stuffs

being

PART II. being first brought into these parts of the world from this city, hence we call them by the name of Damasks.

But after all Damascus is not more famous either on account of its great trade or fine gardens, than it is on account of the conversion of St. Paul, the history of whose travels or voyages I shall now proceed with.

3. St. Paul being restored to his sight by Ananias, staid not long in Damascus, but retired forthwith into Arabia, which is a large country, extending from the river Euphrates to Egypt, and so lying to the east and south of the Holy Land. This country took its name from its inhabitants being a *mingled people*<sup>h</sup>; composed of the Ishmaelites, Midianites, and Amalekites; the word Arab denoting in the Hebrew language to *mix* or  *mingle*: and the derivative Ereb, or Arabim, a *mixed multitude*. The country has been from early times distinguished into three parts, Arabia Felix, or the Happy, to the south, so styled from its rich products, and famous for the Queen of Sheba, who came to hear the wisdom of Solomon, and whose kingdom was situated in this fertile country; Arabia Petræa, so called either from its capital Petra built on a rock, or from the rockiness of the whole division, being full of mountains, among which is mount Sinai, or Horreb, so famous in sacred Scripture. Not far from which, south or south-west, within the bounds of Arabia Petræa, was situated the <sup>i</sup> land of Midian, whither Moses fled out of Egypt, and which was doubtless so called from Midian, a son of Abraham by Keturah. As Arabia Petræa lies to the north of Arabia Felix, so still more north, or rather north-east, lies the third division, called, from its natural barrenness, Arabia Deserta. This reaches up to the very neighbourhood of Damascus; and therefore it is not to be questioned, but that this was the peculiar part of Arabia, into which St. Paul retired after his conversion. And as Christ after his baptism withdrew into the wilderness of Judea, before he actually began to preach;

Mount Si-  
nai.

Land of  
Midian.

<sup>h</sup> Jer. xxv. 20. 24.

<sup>i</sup> Acts vii. 29, 30. Gal. iv. 24, 25.

so it is no improbable conjecture, that St. Paul after his conversion withdrew into the Deserts of Arabia, there to receive the knowledge of the Gospel by immediate revelation from Christ ; and that, this being done, he *returned to Damascus* <sup>k</sup>, and after this his return, *straight-way preached Christ in the synagogues*.

It will not be improper to observe here, that as Damascus lies in the neighbourhood of Arabia ; so at the time of St. Paul's being there, it was under the dominion of Aretas, king of Arabia Petræa, and a prince tributary to the Roman empire. This Arctas placed a Governor under him in this city, who had likewise jurisdiction over the whole Syria Damascena, and kept his constant residence in this city, as a place of great importance. To this same Governor it was that the Jews, when they would have killed St. Paul, made their address, persuading the Governor to apprehend the Apostle, possibly under the notion of a spy, there being war at this time between the Romans and king Aretas. Hereupon <sup>l</sup> the Governor kept the city with a garrison, being desirous to apprehend St. Paul : but this being known to the Apostle, the disciples took him by night, and through a window let him down in a basket by the wall, (the place being still shewn to travellers, as Mr. Maundrell has above informed us,) and so he <sup>A. D. 37.</sup> <sup>m</sup> <sup>St. Paul re- turns to Je- rusalem.</sup> escaped, and came <sup>m</sup> to Jerusalem.

<sup>k</sup> Gal. i. 17.

<sup>m</sup> Gal. i. 18. Acts ix. 26.

<sup>l</sup> Acts ix. 23. 2 Cor. xi. 32, 33.

## CHAP. II.

*Of St. Paul's Travels from Jerusalem to Cæsarea, Tarsus, and Antioch, till his second return to Jerusalem after his Conversion.*

1. **S**T. PAUL having made his escape out of Damascus, as has been related in the foregoing chapter, sets forward for Jerusalem, where, when he <sup>a</sup> arrived, he addressed himself to the Church. But the Disciples, knowing the former temper and principles of the man, shunned his company, and *were all afraid of him*, and could not believe that he was himself become a disciple. At length Barnabas took him, and brought him to the apostles Peter and James, declaring to them the manner of his conversion; that *he had seen the Lord in the way to Damascus, and that the Lord had spoken to him, and how he had gone so far already as to preach boldly at Damascus in the name of Jesus*. Hereupon St. Paul was very familiarly entertained by the said Apostles and the rest of the brethren at Jerusalem, where he staid no more at this time than <sup>b</sup> fifteen days. For he likewise here, *speaking boldly in the name of the Lord Jesus, and disputing against the Greeks or Hellenist Jews*, brought upon him the malice of the unbelieving Jews, so far as that *they sought to kill him*. Whereupon being warned of God in a vision, that his preaching would not find acceptance in that place, and that therefore he should leave it, and betake himself to the Gentiles, he was accordingly conducted by the brethren to Cæsarea; of which place take this account from Josephus <sup>c</sup>, the Jewish historian, book xv. chap. 13. of his Antiquities.

2. There was a certain place by the sea-side, formerly called Straton's Tower, which Herod looked upon as a

A descrip-  
tion of Cæ-  
sarea.

<sup>a</sup> Acts ix. 26—30.

<sup>b</sup> Gal. i. 18.

<sup>c</sup> L'Estrange's English edit.

very commodious tract of ground to raise a city upon. CHAP. III.  
He drew his model, set people to work upon it, and finished it. The buildings were all of marble, private houses as well as palaces; but his master-piece was the Port, which he made as large as the Piræus<sup>d</sup>, and a safe station against all winds and weathers, to say nothing of other conveniences. This work was the more wonderful, because all the materials for it were brought thither at a prodigious expence from afar off. This city stands in Phœnicia<sup>e</sup>, upon the road into Egypt, between Dora and Joppa, two wretched sea-towns, where there is no riding in the harbours with a south-west wind; for it beats so furiously upon the shore, that merchantmen are forced to keep off at sea many times for fear of being driven aground. To encounter these difficulties of the place, Herod ordered a mole to be made in the form of an half-moon, and large enough for a royal navy to ride in. He directed also prodigious stones to be let down there in twenty fathom water; stones of fifty feet in length, eighteen feet over, and nine feet deep; some greater, some less. This mole was two hundred feet in extent; the one half of it served to break the setting of the sea; the other half served for the foundation of a stone wall fortified with turrets, the fairest and largest of them being called by the name of the *tower of Drusus*, from Drusus the son-in-law of Augustus, who died young. There were several arched vaults also, that served for seamen's cabins. There was likewise a key or landing-place, with a large walk upon it, around the port, as a place of pleasure to take the air in. This port opens to the northward, which is the clearest quarter of the heavens. On the left-hand of the entrance into it, there was a turret erected upon a large platform, with a sloping bank, to shoot off the washing of the sea; and on the right hand were two stone pillars over against the tower, and both of an height.

<sup>d</sup> The port belonging to Athens.<sup>e</sup> He elsewhere reckons it in Judea.

PART II. The houses about the port were all uniformly built, of the most excellent sort of marble. Upon a mount in the middle stood a temple, dedicated to Cæsar, which was of great use to mariners, for a famous sea-mark. There were in this temple two statues or images, the one of Rome, the other of Cæsar; and from hence the city took the name of Cæsarea, celebrated no less for its materials than for the workmanship. The contrivance of the vaults and common-shores was wonderful too, being laid at equal distances one from another, and so discharging themselves into the sea. Only there was one conveyance, that went across all the rest; and as it carried off all the filth of the town, so it made way for the tides to swell and wash the passages, and to make all sweet and clean. Herod built also a stone theatre, and upon the south side of the harbour, a spacious amphitheatre, with a goodly prospect toward the sea. He spared, in short, neither for money nor pains, and in a matter of twelve years this work was brought to perfection. Thus far Josephus in the place above cited; who in book iii. chap. 14. of the Wars of the Jews, tells us withal, that the greater part of the inhabitants of this city (which he here calls the fairest city of Judea) were Greeks.

To the foregoing account of Josephus it may be proper to add, that though this city is called Cæsarea in the New Testament, yet it is frequently styled, by way of distinction from others of the same name, *Cæsarea Palestiniæ*, as being the metropolis of Palestiæ, and the seat of the Roman proconsul. Here it was that St. Peter<sup>f</sup> converted Cornelius and his kinsmen, the first-fruits of the Gentiles. Here lived Philip<sup>g</sup> the Evangelist. Here Paul<sup>h</sup> defended himself against the Jews, and their orator Tertullus. Here in the amphitheatre it was that Herod Antipas<sup>i</sup> was smitten by an angel of God. And as for the times after the New Testament, here was born Euse-

<sup>f</sup> Acts x.

<sup>g</sup> Acts xxi. 8.

<sup>h</sup> Acts xxiv.

<sup>i</sup> Acts xii. 19, 20.

bius,

bius, the learned historian and chronologer, and who was CHAP. II.  
bishop of this city at the beginning of the fourth century,  
and of the reign of Constantine the Great, to whom he  
made a celebrated oration.

Having made mention of Cæsarea being the place,  
where Peter converted Cornelius, and Philip the Evan-  
gelist lived; this seems to be the most proper place for  
taking notice of those cities or towns, which lie to the  
south of Cæsarea, and are mentioned only in the history of  
St. Peter and Philip.

Now we read that St. Peter <sup>k</sup>, when he was sent for 3.  
by Cornelius to Cæsarea, was at Joppa, which is a sea- <sup>Of Joppa.</sup>  
port town lying south of Cæsarea, and anciently the <sup>A. D.</sup> 35 and 36.  
only port to Jerusalem, whence <sup>l</sup> all the materials sent  
from Tyre towards the building of Solomon's Temple  
were brought hither and landed. It is said to have been  
first built by Japhet, and from him to have taken its  
name Japho, afterwards moulded into Joppa. And the  
very Heathen geographers speak of it as built before the  
Flood. It is now called Jaffa, somewhat nearer to its first  
appellation, and is in but a poor and mean condition.

As St. Peter was sent for to Cæsarea from Joppa, so he 4.  
was sent <sup>m</sup> for to Joppa from Lydda, which lay not far <sup>Of Lydda.</sup>  
off, but somewhat more inland, and to the north. Jose- <sup>A. D. 35.</sup>  
phus tells us, it was a village not yielding to a city for  
greatness; and elsewhere he expressly styles it a city. By  
the Gentiles it was called Diospolis, or the *City of Ju-*  
*piter*: but by the Christians, in the times of the holy  
wars, it had the name of St. George's, partly from a  
magnificent temple, which the Emperor Justinian there  
erected to the honour of that martyr, but principally  
from an opinion, which they had amongst them, that he  
suffered martyrdom in that place: an opinion founded on  
two mistakes; the first, of a *cenotaphium*, or an empty  
monument, (erected in this city to preserve his memory,)

<sup>k</sup> Acts x. 5. and ix. 33. 43.

<sup>m</sup> Acts ix. 32. 38, 39.

<sup>l</sup> 2 Chron. ii. 16.

PART II. for the grave in which he was interred ; the other in taking the word *Paffio* (used in the martyrologies) for the place of his *suffering*, whereas it is meant only of the *story* or *celebration*. But, howsoever, they entitled it by the name of St. George's, and made it on that account an episcopal see. This same Lydda is remarkable in sacred writ for the cure of *Æneas*<sup>n</sup>, by St. Peter's saying to him, *Jesus Christ makes thee whole : arise, and make thy bed*. Whereupon he arose immediately, after he had *kept his bed eight years, being sick of the palsey*.

5. By the forementioned miraculous cure were converted. Of Saron. to the faith, not only all that dwelt at Lydda, but also all that dwelt at <sup>o</sup>Saron, an adjoining town, which gave name to that spacious and fruitful valley that reaches from Cæsarea to Joppa, and is famous among the Rabbins for its wines.

6. Having thus described the towns in these parts, mentioned in the history of St. Peter, I shall proceed next to those two towns lying likewise in this tract of the Holy Land, and mentioned in the history of Philip the Evangelist. The first of them is <sup>p</sup>Gaza, which lies at the south-west point of Judea. It is called in the Old Testament *Azzah*, from whence perhaps the name of Gaza was derived by the Heathens ; but some will have it so called by the Persians, in regard that Cambyses here laid up the treasure, which he had provided for the war of Egypt, the word *Gaza* in the Persian language signifying *treasures*. After this it is said to be made the recepture or treasury, in which the Persians laid up the tributes of the western provinces, whence all riches came in time to have the name of Gaza. This is the city whose gates Sampson <sup>q</sup> took away ; and whither he was carried, when he was taken ; and where he pulled down the house of their god Dagon on the lords of the Philistines. It was destroyed by Alexander the Great, and so *made desolate*,

<sup>n</sup> Acts ix. 33.

<sup>o</sup> Acts ix. 36.

<sup>p</sup> Acts viii. 26.

<sup>q</sup> Judg. xvi.

as the Prophet had foretold ; and is therefore called, and, CHAP. II. faith Strabo, continued *desert*. For the city built by Constantine, and called by the name of Gaza, is nearer to the sea than the old one was, as St. Jerom informs us. Near the place of Old Gaza, or Gaza the Desert, it was, that Philip <sup>†</sup> baptized the Eunuch.

This Eunuch was, we are informed, a man of Ethiopia, 7. of great authority under Candace, Queen of the Ethio-<sup>Of Ethiopia.</sup>pians : where by Ethiopia is to be understood, not the Asiatic Ethiopia, or part of Arabia so styled in the Old Testament, but the African Ethiopia, lying below Egypt, in the south part of Afric, where Candace had been long the name of the Queens, as we learn from Pliny, Strabo, and Dio.

As soon as Philip and the Eunuch came out of the water, we read <sup>§</sup> that *the Spirit of the Lord caught away Philip, that the Eunuch saw him no more* ; but that Philip was found at Azotus, the same which is called in the Old Testament <sup>†</sup> Ashdod, memorable therein for the temple of Dagon. It lies near the shore between Gaza and Joppa. In the times that Christianity flourished in these parts it was made an episcopal see, and continued a fair village till the days of St. Jerome. The Evangelist Philip being brought to Azotus, we are informed that from thence *he preached in all the cities lying in that tract, till he came to Cæsarea* ; where we left St. Paul, whom now we shall follow in his voyage to Tarus. For we read <sup>¶</sup> that *the brethren brought him down to Cæsarea, and thence sent him forth to Tarus.*

Tarsus is the same which in Hebrew is called *Tarshish*, 9. from whence the Heathens derived the common name St. Paul of Tarus. It took the original name from <sup>¶</sup> Tarshish, one goes from of the sons of Javan, who settled in these parts, afterwards Cæsarea to called Cilicia, being the south-east country of Asia Minor, Tarus, his place, in and lying on the northern coast, at the east end of the Cilicia.

<sup>†</sup> Acts viii. 26. 38.

<sup>§</sup> Acts viii. 39, 40.

<sup>¶</sup> 1 Sam. v. 1, 2.

<sup>¶</sup> Acts ix. 30.

<sup>¶</sup> Gen. x. 4. Joseph. Antiq. of the Jews, book i. chap. 7.

**PART II.** Mediterranean Sea. The city of Tarshish, or Tarsus, stands in a plain on the banks of the river Cydnus, and was all along in ancient times a great trading and rich town ; whence all trading or merchant ships came to be denoted by the name of *ships of Tarshish*, so often mentioned in holy Writ. It was a town of such note in the times of the Roman empire, that it was not only made the metropolis or chief town of Cilicia, but was peculiarly honoured with the great privileges of a Roman colony, on which account we read <sup>y</sup>, that St. Paul pleaded in his own behalf the said privilege, as being a *free-born Roman*, forasmuch as he was a <sup>z</sup> native of this place. For here dwelt many Jews, as being a trading people ; and among them the parents of our Apostle, being of the ancient stock, not entering in by the Gate of Proselytism, but originally descended both of them from the seed of Abraham ; which seems to be the plain and natural meaning of our Apostle's styling himself <sup>x</sup> *an Hebrew of the Hebrews*. Moreover, as Tarsus was a rich and populous city, so was it an academy, furnished with very eminent men ; insomuch that Strabo scruples not to say of them, that they excelled in all parts of polite learning and philosophy even those of Alexandria and Athens ; and Rome itself was beholding to this nursery of learning for its best professors. Hence St. Paul being bred up in his youth in the schools of Tarsus, became so fully instructed in the liberal arts and sciences, and so well acquainted with Heathen authors. But as our Apostle was brought up to learning, so was he also brought up to a particular trade, according to the great maxim and principle of the Jews, that *He who teaches not his son a trade, teaches him to be a thief*. They thought it not only fit, but a necessary part of education, for their wisest and most learned Rabbins to be brought up to a manual trade, whereby, if occasion was, they might be able to maintain themselves. The trade our

<sup>y</sup> Acts xxii. 25. 28.

<sup>z</sup> Acts xxii. 3.

<sup>x</sup> Philipp. iii. 5.

Apostle was brought up to, was that of <sup>b</sup> *tent-making*, (an CHAP. II. useful and gainful trade in those then warlike countries, where armies had such frequent use of tents,) at which St. Paul, at some times, and for some particular reasons, wrought, even after his being called to the Apostolate.

St. Paul having staid some time at his native place, was fetched from thence by <sup>c</sup> Barnabas to Antioch in Syria, called by some *Antiochia Epidaphne*, to distinguish it from the sixteen other cities, which in Syria and elsewhere bore <sup>St. Paul from Tarsus goes to Antioch in Syria.</sup> 10. the name of Antioch. It took this additional name from its neighbourhood to Daphne, a village so denominated from a temple of Daphne standing therein. It had the name of Antioch given it by Seleucus Nicanor, the first King of Syria after Alexander the Great, in memory of his father Antiochus, and was after that the royal seat of the succeeding kings of Syria. In the flourishing times of the Roman empire, it was the ordinary residence of the præfect or governor of the eastern provinces, and was also honoured with the residence of many of the Roman emperors, especially of Verus and Valens, who spent here greatest part of their time. But this place is famous for nothing more than giving the name<sup>d</sup> of *Christians* to the <sup>A. D. 39.</sup> disciples of Christ, who before this were commonly styled *Nazarenes*, as being the followers of JESUS of Nazareth; a name by which the Jews in scorn call them to this day, with the same intent that the Gentiles of old were wont to call them *Galilæans*. It is also famous among us Christians for being the birth-place of St. Luke the Evangelist, and of Theophilus, hence surname Antiochenus, and for its celebrated bishop, St. Ignatius the Martyr. Indeed in such reputation has this place been had in the earlier times of Christianity, that its bishop has been honoured with the title of Patriarch.

As to the situation of this city, it lay on both sides the river Orontis, about twelve miles distant from the shore of

<sup>b</sup> Acts xviii. 3.

<sup>c</sup> Acts xi. 25, 26.

<sup>d</sup> Acts xi. 26.

**PART II.** the Mediterranean Sea. By nature and art it was fortified even to admiration; it was adorned in former times with many sumptuous palaces and magnificent temples, answerable to the reputation of so great a city. But being taken by the Saracens, and afterwards by the Turks, it began to grow into decay, and is now in so desolate and ruinous a condition, that the Patriarch has long since removed his dwelling to Damascus.

We read <sup>c</sup> that St. Paul and Barnabas staid preaching in Antioch a whole year. And about this time there happened a terrible famine, foretold by Agabus, which afflicted several parts of the Roman empire, but especially Judea. The consideration hereof made the Christians at Antioch commiserate the case of their suffering brethren, and to raise considerable contributions for the relief and succour of them that dwelt in Judea, which they sent by St. Paul and Barnabas to Jerusalem.

<sup>c</sup> *Acts xi. 26. 30.*

## CHAP. III.

*Of St. Paul's Travels and Voyages to Cyprus, Pamphylia, Pisidia, Lycaonia, &c. till his third Return to Jerusalem after his Conversion.*

ST. PAUL and St. Barnabas <sup>a</sup> having dispatched the errand they were sent about, leave Jerusalem and return to Antioch <sup>b</sup>: where, while they were joining in the public exercises of religion, the Holy Ghost, by special direction, ordered, that these two should be set apart to preach the Gospel in other places. Which being accordingly done, by prayer, fasting, and imposition of hands, they departed to Seleucia <sup>c</sup>. This city lay to the west, or rather a little north-west, of Antioch, upon the Mediterranean Sea, and was so named from the founder of it, Seleucus, before mentioned under Antioch, and reputed to be the greatest builder in the world: for he is said to have founded nine cities called by his own name, sixteen in memory of his father Antiochus, six by the name of Laodice his mother, and three in honour of Apamia his first wife; besides many others of great note in Greece and Asia, either new built, or beautified and repaired by him. From this Seleucia, the adjacent part of Syria had formerly the name of Seleucia.

1.  
St. Paul returns to Antioch, and goes thence to Seleucia in Syria.  
A. D. 42.

From Seleucia St. Paul set sail with St. Barnabas for Cyprus <sup>d</sup>, an island of the Mediterranean Sea, lying over-against Seleucia to the west. It is reputed to be distant from the main land of Syria about an hundred miles, and about sixty miles from Cilicia; to be extended in length from east to west about two hundred miles, in breadth sixty; and therefore to be one of the largest isles in the Mediterranean. The first inhabitants of it

2.  
St. Paul fails from Seleucia over to Cyprus.  
A. D. 42.

<sup>a</sup> Acts xii. 25.

<sup>b</sup> Acts xiii. 1. 3.

<sup>c</sup> Acts xiii. 4.

<sup>d</sup> Ibid.

PART II. were in probability the posterity of <sup>e</sup> Kittim, the brother of Tarshish and son of Javan, the city called Citium by the Romans preserving the name of the first planter for many ages after. And hence it is that we find Tarshish and Chittim mentioned together by the prophet Isaiah, chap. xxiii. and both represented as places well known to the Tyrians, the former being Tarbus in Cilicia, the latter Citium in this island, or the island itself. The name Cyprus, whereby it is called by the Greeks, is said to be taken from the *cypress* tree, which grows in great abundance here. Though some tell us, that the Greek word does not truly denote the tree called by us *the cypress*, but that which we call *the privet*, being a shrub, which bears a white flower with a very pleasant finell.

But from whatever tree this isle took itself the name of Cyprus, it is certain that it gave the name of Cypria or Cypria to Venus, who was the chief goddes of it in the time of Heathenisim, the inhabitants being mightily addicted to venery. Since the times of Christianity, it has been famous for being the native country of St. Barnabas, who accompanied St. Paul over hither, and with him here first planted the Gospel.

3.  
St. Paul  
lands at  
Salamis.

The first place in Cyprus, to which the Apostles St. Paul and St. Barnabas are related to have come, is Salamis <sup>f</sup>, then one of the four most considerable cities in the isle, giving name to the whole eastern tract thereof, wherein it lay, and so opposite to the Syrian coast, and particularly to Seleucia, whence the Apostles set sail from the main land to the island. So that it came naturally first in their way. And being thus the first place in the isle, where the Gospel was preached, hence it was afterwards made the see of the Primate or Metropolitan of the whole isle in the primitive times. It was destroyed by the Jews in the reign of Trajan, and rebuilt; but being after that taken, sacked, and razed unto the

<sup>e</sup> Jof. Jewish Antiq. book i. chap. 7.

<sup>f</sup> Acts xiii. 5.

ground

ground by the Saracens in the time of Herodius, it could CHAP. III. never recover, the metropolitan see being after that removed to Nicosia. Out of the ruins of Salamis is said to have arisen Famagusta, the chief place of the isle, when it was taken from the Venetians by the Turks in the year 1570, in whose hands the whole isle still continues.

St. Paul, with his companion St. Barnabas, having <sup>4.</sup> preached the Gospel at Salamis, went quite <sup>St. Paul goes</sup> through the isle unto Paphos, the chief town of the western tract <sup>through the isle unto Paphos.</sup> of the isle, (as Salamis was of the eastern,) and accordingly giving name to the said tract. In this city Venus had her most ancient and celebrated temple, whence she took the name of Paphia. It was also under the Romans the seat of the Proconsul, who was at the time of St. Paul and Barnabas coming hither, *Sergius Paulus* <sup>h</sup>, *a prudent man, who called for the Apostles, and desired to hear the word of God,* and upon St. Paul's smiting Elymas the sorcerer blind for withholding the Gospel, was converted to the faith.

Now <sup>i</sup> when Paul and his company loosed from Paphos, <sup>5.</sup> they came to Perga in Pamphylia. This Pamphylia is <sup>St. Paul fails from Cyprus to Pamphylia.</sup> a province or country of Asia the Lesser, lying to the north, over-against the western part of Cyprus; the part of the Mediterranean Sea running between these being peculiarly styled from this country the <sup>k</sup> *Sea of Pamphylia.* And as it is thus bounded to the south with that part of the Mediterranean Sea which is denominated from it; so on the land to the east it joins on to Cilicia, the native country of St. Paul. From the etymology of the name, some think it to have been so called, because inhabited by a mixture of many nations; for so the word Pamphylia does expressly signify in the Greek tongue. And probable enough it is, that lying near unto the sea, with an open shore, partly opposite to

<sup>g</sup> Acts xiii. 6.

<sup>h</sup> Acts xiii. 7. 12.

<sup>i</sup> Acts xiii. 13.

<sup>k</sup> Acts xxvii. 5.

**PART II.** Afric, near Syria, and not far from Greece, several nations from all these parts might repair unto it. Certain it is, that many Jews dwelt herein, whence *the dwellers of Pamphylia* are mentioned among them that appeared at Jerusalem at the day of Pentecost. *Acts ii. 10.*

**6.** As for Perga<sup>1</sup>, the city in Pamphylia, whither St. Paul is said to come, it was famous among the Heathen for a temple of Diana, and the yearly festivals there held in honour of her, who was thence styled Diana Pergæa. From hence John, surnamed Mark, departing from St. Paul and Barnabas, returned to Jerusalem; which was the occasion of the heat which afterward happened between the two Apostles concerning him.

**7.** When the Apostles departed from Perga, they came to Antioch<sup>m</sup> in Pisidia, a small province or country lying north of Pamphylia. The city Antioch, whither the Apostles are peculiarly said to come, was the principal city of the said country, and is (to distinguish it from others of the same name) usually styled Antiochia Pisidiæ. It was one of the cities built by Seleucus above mentioned, in honour of his father Antiochus. Here was a synagogue of the Jews, wherein St. Paul preached that excellent sermon, *Acts xiii. 16, &c.*

**8.** A persecution<sup>n</sup> being raised against the Apostles by the unbelieving Jews, and they being expelled the coast of Pisidia, they came unto Iconium, and after that to Lystra and Derbe, all three cities of Lycaonia, a small region or province lying to the north-east of Pisidia, and adjoining southward to Pamphylia and Cilicia.

**9.** Iconium was the chief city of the said province, and is said by Strabo to be well built, and in the richest part of the province. It was also a place of great strength and consequence, and therefore chosen for the seat of the Turkish Kings in Lesser Asia, at such time

*To Iconium.*

<sup>1</sup> *Acts xiii. 13.*

<sup>m</sup> *Acts xiii. 14.*

<sup>n</sup> *Acts xiii. 50, 51. and xiv. 6.*

as they were most distressed by the western Christians. CHAP. II.  
It is said still to keep some remains of its old name, being now called Cogni, and in so considerable a condition, as to be the residence of a Turkish Beglerbeg or Basha.

An <sup>o</sup> assault being here made both of the unbelieving Jews and also Gentiles, to use the Apostles despite-  
fully, and to stone them, they were aware of it, and A. D. 46. fled to Lystra, where, having miraculously cured a crip-  
ple, they were adored as gods. Though not long after, upon the instigation of some Jews, which came from Antioch and Iconium, the people of Lystra were so far set against the Apostles, that they even *stoned Paul, drawing him out of the city*, and not leaving him till they *supposed he was dead*. Thus it pleased the Divine justice, that St. Paul, who had formerly consented to the stoning of St. Stephen, and took charge of the clothes of the executioners, should suffer in the same kind wherein he had trespassed, and feel some smart remembrance of his former sinful action, proceeding from a misguided zeal. This city is famous among us Christians for being the supposed birth-place of St. Timothy, to whom St. Paul writes two of his Epistles.

St. Paul<sup>p</sup>, as the disciples stood round about, (after that he was stoned and drawn out of the city, and left as dead by the unbelievers,) being by the divine goodness raised up to life again, came privately into the city, and the next day departed with Barnabas to Derbe, another city of Lycaonia; of which there is nothing more peculiarly remarkable, than that this is by some esteemed to have been the native place of St. Timothy, and that the preaching of the Gospel had good success herein.

The Apostles leaving Derbe <sup>q</sup> returned again to Lystra, and so to Iconium, and thence to Antioch; and having St. Paul re-turning the same way

<sup>o</sup> Acts xiv. 5, 6—20.

<sup>p</sup> Acts xiv. 20.

<sup>q</sup> Acts xiv. 21—25.

**PART II.** passed through Pisidia, they came to Pamphylia ; and when they had preached again at Perga, they came down to Attalia, which is a sea-port, and was formerly the chief residence of the Prefect, as Strabo tells us. It is said to take its name from King Attalus its founder, which it still retains with a small variation, being now-a-days called Sattalia. It stands on a very fair bay ; and so is commodiously seated for trade, having a good haven ; which likely has been the occasion of its being preserved from ruin by the Turks, who are said to be at this day very careful to keep its fortifications and castle in repair. The city is supposed to stand at present nearer to the sea than it did formerly.

A. D. 46.

13. St. Paul sails from Attalia to Antioch in Syria ; and thence sets forward for Jerusalem through Phoenicia.

From Attalia<sup>1</sup> the Apostles set sail for Antioch in Syria. After they had been here for some time, *certain*<sup>2</sup> *men which came down from Judea* taught the brethren, that except they were circumcised they could not be saved. Hereupon it was determined that Paul and Barnabas, and certain others, should go up to Jerusalem about this matter. In order hereto they took their way through Phœnica, or Phoenicia ; under which name was denoted, in the times of the New Testament, so much of the coast of Syria, largely taken, as lay between the two rivers, Eleutherus to the north, and Cherseus (or the Kishon in Scripture) to the south. So that it was bounded north with Syria Propria ; east with part of Syria Propria again, and Palestine or the Holy Land ; south with the last again ; and west with the Mediterranean. In the south part of this province lay Tyre and Sidon, whence it is denoted in the Gospels by the *coasts of Tyre and Sidon.*

14. St. Paul arrives at Jerusalem.

St. Paul and the rest<sup>3</sup> having passed through Phœnicia and Samaria, the adjoining province in their way, they came to Jerusalem ; where they were received of the Church, and declared all things which God had done

<sup>1</sup> *Act*s xiv. 26.

<sup>2</sup> *Act*s xv. 1, 2, 3.

<sup>3</sup> *Act*s xv. 3, 4.

with

with them, especially the particular controversy they were CHAP. III.  
sent about. Whereupon the Apostles and the Elders \_\_\_\_\_  
assembled together to consider of the matter, and, upon A. D. 48.  
mature deliberation, made such decrees as were suitable  
to the present occasion.

## CHAP. IV.

*Of St. Paul's Travels and Voyages into Phrygia, Galatia, Mygia, Troas, Macedonia, Achaia, &c. till his fourth Return to Jerusalem, after his Conversion.*

ST. PAUL, after his next departure from Jerusalem, taking a very great circuit both by land and sea, before he returned again to the Holy City, I shall therefore distinguish this chapter into two sections.

## SECT. I.

*Of St. Paul's Travels, from his leaving Jerusalem, after the Council there held, to his Departure out of the Asiatic Continent for Europe.*

1. THE Council at Jerusalem, having made such decrees as were judged proper<sup>u</sup>, dismissed St. Paul and the rest of his company, who returned to Antioch. <sup>x</sup>Some days after they had been here, *Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.*

A. D. 46. Hereupon Barnabas, taking with him John, surnamed Mark, sailed into Cyprus, his native country; and Paul, taking with him Silas, otherwise called, according to the mode of the Latin tongue, Silvanus, went <sup>y</sup>through Syria, and so into his native country Cilicia. Thence he came to <sup>z</sup>Derbe and Lystra, and so into <sup>a</sup>Phrygia.

2. The country called in the New Testament Phrygia, is the same with that which in common authors is generally styled Phrygia Major, or the Greater, to distinguish it

<sup>u</sup> *Act*s xv. 30.

<sup>z</sup> *Act*s xvi. 1.

<sup>x</sup> *Act*s xv. 36.

<sup>a</sup> *Act*s xvi. 6.

<sup>y</sup> *Act*s xv. 41.

from another country called Phrygia Minor, or the Lesser, CHAP. IV. (of which more hereafter,) by the said common authors. SECT. I. The Scripture Phrygia lay to the west of Lycaonia, where stood Derbe and Lystra ; from which last, as lying next to it, St. Paul seems to have come directly into Phrygia. <sup>Derbe and Lystra, and so into Phrygia.</sup> A. D. 49. The people of this country are said to be anciently more superstitious than the other Asiatics ; as is gathered from the rites used by them in the sacrifices of Cybele, and some other Heathen goddesses. They are said also to be the inventors of augury, and other kinds of divination ; and yet for the most part men of *afterwits*, whence the proverb, *Sero sapiunt Phryges*, i. e. *the Phrygians are wise too late*, is wont to be applied to such as want forecast, and know better to lament misfortunes than to keep them off. They were likewise noted for their effeminacy and lightness of conversation ; and, for fear they should not of themselves be wanton enough, their very music was so fitted as to dispose them to lasciviousness. Hence that sort of music which is styled by Aristotle *enthusiastic*, as unhinging the affections, is by Boethius termed Phrygian ; which by the philosopher first mentioned is forbidden to be used, by reason of the ill influence it was apt to have on men's behaviours. And it is an observation of the Orator, that *change of music makes a change in manners* ; and therefore *care is to be taken in a commonwealth, that the most grave music only be used*. But to return to the geographical account of this province. It was by Constantine divided into two provinces, Phrygia Salutaris, and Pacatiana ; of which last mention is made in the postscript at the end of the first Epistle to Timothy.

In Phrygia, and more particularly in that part of it which, after its division by Constantine, was called Pacatiana, lay the city Hierapolis, mentioned by St. Paul, Col. iv. 13. being the principal city of that division. Of this place take this account from Sir Paul Rycaut<sup>b</sup>. About five miles on our right hand from Laodicea to the

<sup>b</sup> Present State of the Greek Church, chap. ii. p. 64, &c.

PART II. north, we espied a white cliff on the side of a hill, with some buildings thereon, which the Turks from their whiteness call *Pambuck* or *Cotton*; and having received information from the Greeks that Hierapolis was there to be seen, curiosity carried us thither; of which place Strabo reporteth in this manner.

Hierapolis is seated over-against Laodicea, where are to be seen baths of hot waters, and the Plutonium. The waters easily congeal the earth, whereon they run, into stone, so that the channels are firm rocks. The Plutonium is under the brow of the hill, the entrance into which is no wider than that a man can thrust himself through; yet it is very deep within, of a quadrangular form, containing about the compass of half an acre, and is filled with such a thick and caliginous air, that the ground cannot be seen. At the new moon, the poisonous air contains itself within the circumference of the cave, so that a man may approach to the mouth of it at that time without danger; but if any living creature ventures to go in, it immediately expires. Cattle which have been put in there have been drawn out dead; and some sparrows, which we let fly therein, presently died. Those which attend the temples, enter in without danger; because perhaps they are full of an enthusiastical spirit, and so are preserved by Divine Providence; or else because they have discovered some conservations against the pestilence of that air. The water of Hierapolis, which so abounds that the whole city is full of baths, hath an admirable virtue for dying; so that colours dyed there, with the help of certain roots, equal the best scarlets and purples of other places. Thus far Strabo: but what we ourselves saw and observed was in this manner.

We, mounting at first an ascent towards the ruins, observed the ground to be covered with a soft brittle stone, crusted by the hot waters, which descend with a full stream from the hill. Being come to the top, the first object which presented itself to our sight, and to put us in mind of our mortality, as well as of the period and sub-

version of cities, were certain magnificent tombs of entire CHAP. IV.  
stone ; I may rather call them coffins, with covers of the  
same, cut in a cubical form. One bore the sculpture, as  
it seemed, of Apollo, in a chariot ; but the charioteer was  
dismounted, and both he and the other part of the monu-  
ment subverted. Other sepulchres there were, like small  
chapels, covered with ridges of vast stones, instead of lead  
or tiles, to cast off rain. Other vaults and charnel houses  
lay open, where lay exposed the white bones of men,  
light and dry, and as durable almost as the walls of the  
city. Near hereunto was the Campus Martius, or a place  
which seemed to have been designed for exercizes and feats  
of arms. Proceeding farther, we entered into a solitude  
so dismal, as affected our minds with a strange confusion,  
and with the thoughts of the sad fate of this unhappy  
city. The waters, which tumbled down the precipice,  
added, by its murmuring sound, to the melancholy of the  
place ; and as they run, they petrify all before them,  
making rude channels for themselves of stone ; and when  
sometimes they overflow, they petrify the earth with a  
brittle crust. In the midst of the city is a bath of hot  
waters, paved at the bottom with white marble ; but the  
pavement is now disordered by the fall of pillars and other  
ornaments, which encompasf it. For it seems to have  
been set off with columns and arches, agreeable to the  
magnificence of antique buildings, and to the excellent  
virtues of the waters. For I am of opinion, that the  
quality of those waters at the beginning drew inhabitants  
to that place ; the situation thereof not being otherwise  
advantageous for trade, no more than the air seems con-  
ducting to health, lying open to a large plain to the south,  
and shut into the north with a high mountain. It might  
also in probability have had the name of Hierapolis from  
the medicinal virtues of those waters, which often have  
been accounted sacred, and dedicated to some deity ; or  
else perhaps the cures they operated in many diseases  
might bestow the name on it of the Holy City, as river

SECT. I.

**PART II.** and fountains have upon less considerable occasions been hallowed and accounted sacred by the Gentiles.

Not far distant remains the ruin of a theatre, not very large, but sumptuous, of a round form, the seats about twenty-three in number, one above the other: but it is almost filled with the downfall of vast and weighty pillars; the marble of which is so curiously polished, and still smooth and not defaced, (especially those parts of it, which the rubbish and stones have preserved from the weather,) that I have not observed better in the countries of Christendom. Some inscriptions we found, but such as were worn out with time, and broken off in the midst; only this was very legible on the portal of a gate which was fallen into the theatre: 'Απόλλωνι Ἀρχηγέτῃ καὶ— that is, *To Apollo the chief President, and—*. Some authors say, that the multitude of temples and fances, with which this city did abound, was the reason they gave unto it the name of Hierapolis, or the Holy City. And indeed the ruins of vast fabrics are so numerous, that we may well believe, that the false gods had once there a great possession and share of worship. And as the walls and pillars are the greatest and strongest that I have observed; so the covering and the roofs are the most different from all others that I have seen, being stones of an incredible magnitude and weight, which by force of engines being carried aloft, are there close cemented without the help of timber, and (what is more) of arched work, and yet are joined so artificially, that unto this day they remain unmoveable either by time or earthquakes.

In this place is still to be seen the grotto or cavern, so much defamed by ancient writings, and particularly by Strabo, as before mentioned, for those pestilential or noxious vapours, which it perspires, infecting the air about it with unwholesome atoms; which Pliny confirms, book ii. chap. 83. of his *Natural History*. The Turks that have had the curiosity to enter into this cave, being ignorant of its ill vapours, have often felt the bad effects of them, having

having either suddenly died, or else fallen desperately sick; CHAP. IV.  
SECT. I. and therefore they have a report generally amongst them, that the place is haunted by spirits, which strike men dead, that have the boldness to enter into their region. For my part I would not go near it; for I ingenuously confess that curiosity was never so prevalent in me, as to make those experiments which might either hazard my life, or prejudice my health.

This place, which had the honour to be a metropolis, now lies desolate, not so much as inhabited by shepherds; and so far from the ornaments of God's ancient worship, which renowned it in former ages, that it cannot now boast of an anchoret or hermit's chapel, where God's name is praised or invoked. This is the account given us of Hierapolis by the worthy Sir P. Rycaut.

As Hierapolis lay about six miles from Laodicea, (which is likewise counted by some a city of Phrygia, but being reckoned by St. John among the seven Churches of Asia, shall therefore be spoken of, together with them, under Asia,) so it is generally agreed among learned men, that Colosse stood at no great distance from Laodicea and Hierapolis, whence we find St. Paul mentioning the inhabitants of these three cities together, in the forecited Col. iv. 13. And that Colosse was a city of this Phrygia, we are informed by the ancient Greek historian <sup>4.</sup> <sup>c</sup> Herodotus, who withal marks out very exactly the very place of its situation, telling us that it was a *great city of Phrygia*, standing where the river Lycus running under ground disappears; but rising up again above ground, at about the distance of five stadia or furlongs, it empties itself into the river Maeander. This city has been long since quite buried in ruins, the memory of it being now chiefly, if not solely, preserved by the Epistle which St. Paul wrote to the inhabitants thereof, and which is one that makes up the canonical books of the New Testament.

<sup>c</sup> Herod. Polyhymn. book vii. p. 251. Steph. edit. 1570.

**PART II.** The next country, which is mentioned in the course of St. Paul's travels, is <sup>d</sup> Galatia, which joined on to Phrygia, towards the east or north-east. Galatia took its name from the Galatæ or Gauls, who, leaving their own country in Europe, and having ranged over Italy and Greece, passed over into the Asiatic continent, and brought a great part of it under their command. But being broken by Attalus King of Pergamus, and driven out of other parts, they were at last confined to this country. These Gauls, though mixed with some Grecians, (who united themselves to them, when they came for the Asiatic continent, whence Galatia is sometimes termed Gallo-Græcia, sometimes Græco-Gallia,) yet are said not only to have preserved their language, but in a short time to have made it the common language of the whole country. And it continued so till St. Jerom's time, who tells us in the preface to his Commentaries on St. Paul's Epistle to the Galatians, that it was a language very like to that of the people of Triers or Treves in the European Gaul.

**6.** To the east of Galatia joined Cappadocia, a country mentioned Acts ii. 9. and by St. Peter, who directs his first Epistle to the dispersed throughout Pontus, Galatia, Cappadocia, Bithynia, and Asia. The people of this country were formerly of very ill report for viciousness and lewdness of life. Hence <sup>e</sup> they were reckoned the first of the three worst people which began with the letter K, or in English C, the other two being Cretans and Cilicians. And as they had a share in the said old Greek proverb, so was a Cappadocian used as a proverbial expression for one that was most extremely wicked. However this country, after it had received Christianity, afforded very great and worthy men and martyrs, as well as some very infamous and unworthy men. To pass by the mention of these latter, among the former are justly reckoned Gregory Nazianzen, and Gregory Nyssen, and

<sup>d</sup> Acts xvi. 6.

<sup>e</sup> Καππαδόκαι, Κρῆτες, Κίλικες,

τρία Κάππα Κάκισα. This was the old proverbial verse.

St. Basil, commonly styled *the Great*; all learned and religious Bishops and Cappadocians. And amongst many martyrs of great faith and constancy, St. George, a noble Cappadocian, a tribune or colonel of soldiers under Dioclesian, was most celebrated in the churches both east and west, and for that reason was made patron of the order of the Garter by King Edward the Third.

CHAP. IV.  
SECT. I.St. George  
the patron  
faint of the  
order of the  
Garter, a  
noble Cap-  
padocian  
and martyr.

As Cappadocia lay to the east of Galatia, so to the north of it lay Pontus, mentioned together with the former two, both by St. Peter <sup>f</sup>, and the writers of the Acts of the Apostles, in the places before cited. Under this name of Pontus was sometime comprehended all the country lying on the south shore of the sea called Pontus, and by way of distinction Pontus Euxinus, now-a-days the Black Sea. Whether the sea gave name to the adjacent coast, or the coast to the sea, is not agreed upon, nor worth while to dispute; but the former seems most probable. This was the native country of <sup>h</sup> Aquila, whom St. Paul met with at Corinth, and with whom he abode, they being both of the same trade. And the first Epistle of St. Peter is by some styled *Epistola ad Ponticos*, from Pontus being the first of the countries to whose inhabitants it was sent.

Having thus taken notice, in our way, of Pontus and Cappadocia, adjoining to Galatia, and mentioned in the New Testament, though not in the course of St. Paul's travels; let us now return to St. Paul, whom we left in Galatia; he departing hence, and being forbidden by the Holy Ghost to preach the word at this time in Asia, (for afterwards he preached in Asia for a long time, as we shall see in the course of his travels; and then we shall speak of Asia; which the Apostle being now forbid to preach in,) went into <sup>i</sup> Mysia, adjoining on the west to Galatia, and so called, as some say, from the abundance of beech-trees growing in it, and called by the Lydians, a

8.

St. Paul  
comes into  
Mysia.<sup>f</sup> 1 Pet. i. 1.<sup>g</sup> Acts ii. 9.<sup>h</sup> Acts xviii. 2.<sup>i</sup> Acts xvi. 7.

**PART II.** neighbouring people, Mysæ. The people of Mysia are noted by Tully, in his Oration for Flaccus, to be despisable and base to a proverb.

**9.**  
Of Bithynia. St. Paul being come into Mysia <sup>k</sup>, designed to go from thence into Bithynia, a country adjoining to Mysia on the north or north-east, and also to Phrygia on the north; and stretching along the sea which lies between the European and Asiatic continents, quite up to the Pontus Euxinus; and so adjoining to the country Pontus before mentioned on the west. It is one of the countries, to whose inhabitants St. Peter directs his first Epistle, in the place above cited. It has been made famous since the times of the New Testament for the first General Council held at Nice, a city thereof, against the Arian heresy, by command of Constantine the Great; as also for the fourth General Council held at Chalcedon, (a place lying on the straits of Constantinople, and out of whose ruins Scutary has since risen,) by the command of the emperor Martianus, for repressing the heresy of Nestorius. But as to our Apostle, though he purposed to go into Bithynia, yet he did not go, *the Spirit not suffering him*<sup>l</sup>. Whereupon passing by Mysia, he came down to Troas.

**10.**  
St. Paul comes to Troas. Troas was a small country lying to the west of Mysia, upon the sea. It took this name from its principal city, Troas, a sea-port, and built, as is said, about some four miles from the situation of Old Troy, by Lysimachus, one of Alexander the Great's captains, who peopled it from the neighbouring cities, and called it Alexandria, or Troas Alexandri, in honour of his master Alexander; who began the work, but lived not to bring it to any perfection. But in following times it came to be called simply Troas. The name may be understood as taken by the sacred writers to denote the country as well as city so called, but chiefly the latter. Whilst St. Paul was here, a vision <sup>m</sup> appeared to him in the night, wherein there stood a man of Mace-

<sup>k</sup> *Act*s xvi. 7.<sup>l</sup> *Act*s xvi. 7, 8.<sup>m</sup> *Act*s xvi. 9.

donia, and prayed him to come over into Macedonia, and CHAP. IV.  
help them. Hereupon the Apostle, assuredly gathering, SECT. I.  
that the Lord had called him to preach the Gospel in that  
country, loosed from Troas.

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## SECT. II.

*Of St. Paul's Voyages and Travels from his departing out  
of the Asiatic Continent, to his fourth Return to Jeru-  
salem.*

ST. Paul and his companions loosing from Troas, came 11.  
with a strait course to Samothracia, a small island lying <sup>From Troas</sup>  
on the west, and off the coast of Thrace, and so called to <sup>St. Paul</sup> fails to Sa-  
distinguish it from the isle Samos lying over-against Ionia, <sup>mothracia.</sup> of which I shall have occasion to speak hereafter. The isle Samothracia is now called Samandrachi, and is said to be better stored with commodious harbours, than others in these feas.

From Samothracia the Apostle sailed next day <sup>b</sup> to 12. Neapolis, a sea-port reckoned at first to Thrace, after- <sup>Thence to</sup> Neapolis. wards to Macedonia, as were the adjacent cities and towns, which follow ; viz.

Nicopolis, a town seated on the river Neffus, from 13. which Neapolis was not far distant, but higher to the <sup>Of Nicopo-</sup> north than Neapolis. This is the city, where St. Paul <sup>lis.</sup> tells Titus, chap. iii. 12. that he determined to winter, and whither he would have him come to him ; if we may rely on the postscript at the end of St. Paul's Epistle to Titus, which tells us that the Epistle was written from Nicopolis in Macedonia. But this place is not mentioned in the course of St. Paul's travels. For

From Neapolis we <sup>c</sup> are told by the sacred writer, that

<sup>a</sup> *Acts* xvi. 11.

<sup>b</sup> *Ibid.*

<sup>c</sup> *Acts* xvi. 12.

**PART II.** St. Paul went to Philippi, lying more to the west, and the chief city of that part of Macedonia, (which being formerly reckoned to Thracia, as lying east of the river Strymon, the old middle boundary, was therefore more distinctly styled Macedonia Thracica, or Thracia Macedonia.)

14.  
St. Paul arrives at Philippi.

This city took its name from Philip, the famous king of Macedon, who repaired and beautified it. It was afterwards made a Roman colony. Near to it lay the fields thence called Campi Philippici, famous for two great and memorable battles, the former between Julius Cæsar and Pompey the Great, the latter between Augustus and M. Anthony on the one side, and Cassius and Brutus on the other. But the city is more famous among Christians on account of the Epistle written by St. Paul denominated from it.

15.  
Thence comes to Amphipolis; and thence to Apollonia.

Departing from Philippi, the Apostle came to <sup>d</sup> Amphipolis, so called as being encompassed by the river Strymon, the old boundary between Thrace and Macedonia; and from this place he passed on to Apollonia, and so to Thessalonica.

16.  
St. Paul comes to Thessalonica.

Thessalonica was the metropolis or head city of Macedonia, a noble mart, and so the most populous city of the country. It is now-a-days called Salonichi, and is said to keep up still something of its ancient greatness and wealth, having a large safe haven as standing at the bottom of a bay called by its own name. It is still an archbishop's see of the Grecian Church, being first converted to Christianity by our Apostle at this his coming hither; and it is said will, through all ages of the world, be memorable on account of two Epistles written by St. Paul to the Thessalonians, generally allowed by learned men to be the two first of all the Epistles written by him.

17.  
St. Paul is conducted to Berœa.

The Apostle being obliged to quit Thessalonica, through the malice and envy of the Jews dwelling there, was conducted <sup>e</sup>, together with Silas, by night, unto Berœa, a

<sup>d</sup> *A&ts xvii. 1.*

<sup>e</sup> *A&ts xvii. 10.*

great

great and populous city likewise of Macedonia, and lying CHAP. IV. more to the south, towards Athens. Here likewise was SECT. II. a synagogue of the Jews, into which St. Paul went and preached with good success; insomuch that the sacred writer has bestowed a peculiar *elogium* on the Bereans, telling us they were <sup>f</sup> more noble or ingenuous than those of Thessalonica, in that they received the word with all readiness of mind, and diligently searched the Scriptures, whether the things they had heard of Paul concerning the Messias, or Christ, were so or no. But the Jews of Thessalonica, <sup>g</sup> hearing what entertainment A. D. 50. the Apostle had met with here, quickly pursued him with their malice, and forced him to retire hence to Athens.

Athens was one of the most renowned cities of the <sup>18.</sup> world. It stands on the gulf of the *Ægean* sea, Of Athens, whither St. which comes up to the isthmus of the Peloponnes, Paul retires from Be- Morea; in that district of Greece, properly so called, œa. which was named Attica, whence the Attic dialect was esteemed as the purest or finest Greek. To say all that is to be said of this famous city, would take up too much room in this treatise. It will be sufficient to our present purpose to observe, that as it was the most powerful city of Greece by sea, and one of the two which for a long time contended for, and sometimes had, the chief sway in Greece, and on this account makes a great figure in the history of Greece; so it was more renowned for being the seat of learning and philosophy. On which score we find several great encomiums given it by the ancient writers. I shall take notice but of two, viz. that of the famous orator Cicero, who describes it as the fountain, whence civility, learning, religion, arts, and laws were derived into all other nations. The other <sup>h</sup> carries in it a true taste of the Grecian humour, running thus: "If thou hast not seen Athens, thou deservest to

<sup>f</sup> Acts xvii. 11.

<sup>g</sup> Acts xvii. 13. 15,

<sup>h</sup> Lysipp. Comic. apud Dicæarch. de vit. Græc.

" be

**PART II.** “ be accounted a *block* ; if thou hast seen it, and art not “ in love with it, thou art a dull stupid *ass* ; if, having “ seen it, thou canst be willing to leave it, thou art fit “ for nothing but to be a *pack-horse*.” St. Paul during his stay in this city disputed with the Jews, who had here also a synagogue. But he was chiefly concerned at the idolatry, which he perceived the city so mightily given to, whereupon he scrupled not to dispute daily with such as he met with in the places of common concourse. But among the several sects of philosophers, he had more particular contest with the Stoicks and Epicureans. At length being taken and brought to Areopagus, or Mars’ Hill, where was the highest court of judicature, St. Paul there made that excellent discourse mentioned Acts xvii. 22, &c. At which though some mocked, yet it did not wholly want its desired effect, and that upon some of the greatest rank and quality among them. In which number was <sup>i</sup> Dionysius the Areopagite, i. e. one of the senators and judges of the court held in the Areopagus ; and Damaris, not improbably esteemed his wife by the ancients. This Dionysius is said by some to have gone afterwards into France, and there to have planted Christianity, and to have become bishop of Paris. But Mons. Launoy, a learned doctor of the Sorbon, (to mention no other,) has unanswerably proved Dionysius of Athens, and St. Denis of France, or Paris, to have been distinct persons.

19.  
St. Paul,  
departing  
from  
Athens,  
comes to  
Corinth.  
A. D. 50.  
51.

St. Paul, departing from Athens, directed his travels still southward, going into the Peloponnesus, or Morea, to the famous city of <sup>k</sup> Corinth, then the residence of the proconsul of Achaia. This city was commodiously seated, not only for trade, but also for the command of all Greece, lying at the bottom of the isthmus, or neck of land that joins the Morea to the main land. But the inhabitants were chiefly given to trading, which rendered them very wealthy. Here were also several

<sup>i</sup> Acts xvii. 34.

<sup>k</sup> Acts xviii. 1.

orators and philosophers residing. On which account it is, that St. Paul tells them,<sup>1</sup> *Ye are rich, ye are wise, and honourable.* In this city lived the famous, or rather infamous, whore Thais, who exacted ten thousand drachmas for a single night's lodging; which made Demosthenes cry out, *Nolo tanti emere pœnitentiam*, i. e. *I will not purchase at so dear a rate, what I must repent of afterwards;* a saying spoken by an Heathen, but which it would be very well, if some that call themselves Christians would remember, and act accordingly. The same strumpet is said to be the occasion likewise of the old by-word,

*Non cuivis homini contingit adire Corinthum; i. e.  
It is not for every one to go to Corinth.*

I shall only observe further, that this city is memorable among Heathen writers for its citadel Acro-corinthus, so called as being built on a very high rock or hill; as also for its insolence to the Roman legates, which caused L. Mummius, thence styled Achaicus, to destroy it. In the burning whereof, so many statues of gold, silver, brass, and other metals were melted down, that hence, by a fatal chance, arose that famous mixed metal, called *Corinthian brass*, esteemed above gold and silver, and of which <sup>m</sup> Josephus faith the beautiful gate of the Temple of Jerusalem was made. Lastly, the houses of this city were so neatly built, and beautified with pillars, that from it, the sort of pillars here used have been ever since called by the name of Corinthian pillars.

St. Paul, having staid <sup>n</sup> a good while at Corinth, takes leave of the brethren there, designing to sail to Syria. In order whereto he goes to Cenchrea, the port or road for ships belonging to Corinth on the eastern bay.

Here taking ship, he sails across the Archipelago to Ephesus, where he made but a short stay; telling the

<sup>1</sup> 1 Cor. iv. 8. 10.

L'Estrange's English edit.

<sup>m</sup> Joseph. of the Wars of the Jews, book vi. chap. vi. p. 934.

<sup>n</sup> Acts xviii. 18. 22.

brethren

**PART II.** brethren there, upon their using importunity with him to stay longer, that he must by all means keep the approaching passover at Jerusalem ; after which he would, God willing, return to them again ; which he accordingly did, and therefore I shall defer the description of Ephefus till then, and at present accompany our Apostle, who, setting sail from Ephefus, landed at Caesarea in Palestine, and

A. D. 52. from thence went up to Jerusalem, and kept the passover with the brethren.

## CHAP. V.

*Of St. Paul's Travels and Voyages into Asia, and particularly to Ephesus; and from thence into Macedonia and Greece, till his fifth Return to Jerusalem, after his Conversion.*

ST. PAUL having kept<sup>e</sup> the passover at Jerusalem, went 1. thence down to Antioch in Syria. And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia, in order as they lay in his way. And having passed through those upper coasts, he comes again to Ephesus in Asia, where he now makes a considerable stay. I shall therefore now speak of Asia, and then of Ephesus, and the rest of the seven churches in Asia, to which the seven Epistles are sent in the Revelation of St. John; after which I shall proceed with the travels and voyages of our Apostle.

St. Paul, leaving Jerusalem, comes into Asia.

## SECT. I.

*Of the Scripture-Asia, and the seven Churches therein, to which the seven Epistles in the Book of Revelation were sent.*

ASIA in its largest acceptation denotes the whole Asiatic continent, being the eastern and greatest of the three parts of the old world. In this sense it is distinguished into two parts, Asia the Lesser, denoting so much as lies between the Euxine or Black Sea northward, and the Mediterranean southward; and Asia the Greater, denoting all the rest of the Asiatic continent.

2. Of Asia.

Asia the Lesser contained the provinces of Bithynia,

<sup>o</sup> Acts xviii. 22, 23. and Acts xix. 1.

**PART II.** Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, — Lycaonia, Phrygia, Mysia, Troas, (all mentioned in the New Testament,) as also Lydia, with Ionia and Æolis, (both included sometimes under Lydia,) Caria with Doris, (sometimes included under Caria,) and Lycia. Of these, Lydia and Caria taken in their larger acceptations, Mysia and Phrygia, (including Troas, otherwise called Phrygia Minor,) made up the Roman Proconsular Asia, which has been thought by some to be the same as the Scripture-Asia. But it is evident to any one, diligently reading the travels of St. Paul in the New Testament, that Mysia, Phrygia, and Troas are by the sacred writer reckoned as distinct provinces from the Asia so called in Scripture. Wherefore it is with great reason taken for granted <sup>q</sup> by the most judicious, that by Asia in the New Testament is to be understood Lydia in its largest acceptation, or taken so as to include Ionia and Æolis; within which compass lay the seven cities, the churches whereof are styled by the sacred penman, the churches of Asia; which I shall now proceed to describe in their following order, and chiefly from Sir Paul Rycaut<sup>r</sup>, as to their modern state and condition.

3. I shall begin with the famous city Ephesus, not only <sup>3.</sup> because we left St. Paul <sup>s</sup> arrived here, but also because it is set first in order by the holy penman <sup>t</sup> St. John. As to its situation, it lies distant about forty-five English miles south south-east from Smyrna, and about five miles from the sea, accounted in ancient times for a maritime town, by reason of the river Cayster, which runs by the city, and near to the sea was capable of receiving the vessels of those days. Hence Strabo, speaking of it, saith, this city has both a port and shipping belonging to it; but the port is very shallow, by reason of the great quantity of

<sup>p</sup> See Cic. Orat. pro Flacco.

<sup>q</sup> The only exception hereto is *Acta xxvii. 2.* where the coasts of Asia may denote all the coast from Cæsarea to Sidon, and so along Ci-

licia, Pamphylia, and Lycia, &c.

<sup>r</sup> Present State of Greek Church, chap. ii. pag. 41, &c.

<sup>s</sup> *Acta xix. 1.*

<sup>t</sup> *Rev. ii. 1.*

mud, which the Cayster throws up; however the city daily increases, and is the principal mart of Asia on this side of the mount Taurus. It is seated on the side of an hill, having a prospect to the west toward a lovely plain, watered and embellished with the pleasant circles of the Cayster, which turns and winds so wantonly through this plain, and with such curious doublings, as has given occasion to travellers to mistake it for the Meander; which error may be the more confirmed by the name, which the Turks give it, of the Lesser Mendres. Some marshes there are not far distant, and yet so far as that the vapours of them seem not to reach or corrupt the air of the city. The soil produces abundantly woods of tamarisk, which overrunning the plains, render them delightful to the eyes of the beholders.

As to the dignity of this city, it was the metropolis of the proconsular Asia, and also the seat of the primate of the Asian dioceſe.

As to its ornaments, it was most celebrated among Heathen writers for the temple of Diana, which for its largeness, furniture, and workmanship, was esteemed one of the seven wonders of the world. It is said to have been four hundred and twenty-five feet long, two hundred and twenty feet broad, and to have been supported with an hundred and twenty-seven pillars of marble, each seventy feet in height, and twenty-seven of them most curiously wrought, and all the rest polished. The model of it is said to have been contrived by one Ctesiphon, and that with so much art and curiosity of architecture, that it took up two hundred years before it was finished. After it was finished, it was fired seven times; one of which is said to be on the very day that Socrates was poisoned; and the last time, (when it was set on fire by one Erostratus, only to get himself a name,) on the same night that Alexander the Great was born, which gave occasion to that witty scoff, that Diana, who was accounted one of the goddesses of *midwifery*, could not attend the preservation of her temple, being then buried about the birth of so great

**PART II.** a prince. However, as it is generally said to have been first built by the warlike race of females the Amazons ; so it is said, after this last burning, to have been again rebuilt by the large and devout contributions of the same sex. But these not being able to raise enough to perfect the work, Alexander the Great proffered, as is said, to complete the work at his own expence, on condition that his name might be entitled to the whole fabrick. But this offer was handsomely refused by the compliment of a witty Ephesian, alleging, *That it was not seemly that one God should contribute to the temple of another.*

And as this city was famous in the times of Heathenism for the temple of Diana, so in the times of Christianity it was adorned with a beautiful and magnificent church, honoured with the name of St. John, who for a considerable time resided in this city, and governed the churches of Asia. This church is still standing, concerning which, and the present condition of the city, take the following account from Sir Paul Rycaut, p. 44, &c. of his forecited book.

But nothing appears more remarkable and stately to a stranger, in his near approach to this place, than the castle on the hill, and the lofty fabrick of St. John's church, now converted to a Turkish mosque ; the biggest pillar in which is five Turkish pikes and a half in compass, which is upwards of four English yards. These lifting up their heads amongst other ruins and humble cottages of the present inhabitants, seem to promise that magnificent structure, which renowned and made famous this city in ancient history. But at the entrance a person stumbles at pillars of porphyry, and finds an uneasy passage over subverted temples and palaces : the memory of what they have been is not preserved by tradition ; and few or no inscriptions remain to direct us. Some marks there are of a building more ample and stately than the rest, which seems to have been seated in the suburbs of the city without the walls, and therefore gives us cause to conjecture it to have been the temple of Diana, the metropolitan shrine

shrine of all others dedicated to that goddes, anciently CHAP. V.  
adjoining to the Ortygian grove and Cenchrian stream, SECT. I.  
where she and Apollo were reported in fables to be born  
from Latona. This probably might have been the temple  
of that goddes, which all Asia<sup>u</sup> and the world wor-  
shipped, and caused that riot and pother amongst the sil-  
versmiths of this place. Under the ruins of this temple  
we descended about thirty stairs with lights in our hands,  
where we entered into divers narrow passages, with many  
turnings and windings, that it was necessary to make use  
of a clew of thread to guide us, which some therefore call  
a labyrinth: but to me it seemed no other than the foun-  
dation of the temple, which for fabricks of that weight  
and magnificence is convenient, as I conceive, according  
to the rules of the best architecture. The air below was  
moist, and of a suffocating heat, which nourished bats of a  
prodigious bignes, which ofttimes struck at our torches,  
as enemies unto light, and companions of those spirits  
which inhabit the Stygian darkness. Not far from hence  
was a stately lavatory of porphyry, called St. John's Font,  
the diameter of which was above seven Turkish pikes,  
wherein, it is reported, he baptized great multitudes of  
believers. Not far from hence was shewn us the cave of  
the seven Sleepers, the story of which, whether true or  
false, is yet current through the world, and believed so far  
by the Christians who anciently inhabited Ephesus, that  
they have erected a chapel in memory of them, part of  
which remains unto this day, and the painting as yet not  
wholly defaced.

The theatre is almost wholly destroyed, few seats being  
there remaining; and of other ruins no certain knowledge  
can be had; the <sup>x</sup> inscriptions which I found being for the  
most part so disfigured and broken off from the portals of  
gates and triumphal arches, as that they can little satisfy  
any man's curiosity.

<sup>u</sup> *Acts xix. 27.*

<sup>x</sup> The inscriptions, such as they

be, are given us in Sir Paul Ri-  
caut's Treatise.

**PART II.** Over a gate, which appears to have been in the middle of the city, are divers figures engraven, still plain and not much defaced, which seem to represent the story of Hector's body drawn about the city of Troy by Achilles; but is without reason fancied by some to be a description of the first Christian persecutions. For I having no such strength of imagination to represent it to me in that form, and observing likewise that the stones do not exactly square each with the other, am induced to believe that they were fetched from some other place, and fixed there for ornament in more modern times. The aqueduct on the east side, agreeable to the ancient magnificence and honour of so renowned a city, appears not very antique, at least seems to have been repaired in latter times, in regard that some stones, which are found there, are reversed in the walls, with inscriptions denoting Marcus Aurelius; and therefore seems to have been placed by the Turks, as casually they came to hand, at the time that they first took possession of that city, when for some years it flourished even in their days, before the Ottoman family became masters of Constantinople, or those parts of the Lesser Asia. But now the relics of the Gentiles, the Christians, and the Turks are subverted, and lie unknown, and heaped promiscuously together: for the whole town is nothing but a habitation of herdsmen and farmers, living in low and humble cottages of dirt, covered on the top with earth, sheltered from the extremity of weather by mighty masses of ruinous walls, the pride and ostentation of former days, and the emblem in these of the frailty of the world, and the transient vanity of human glory. For I cannot, but with many reflections on the wisdom and providence of Almighty God, (who casts down one and raises another,) and on the strange alterations and *metamorphoses* of worldly things, take a prospect of this city of Ephesus, being as well changed in the variety of names as of conditions. For as Pliny saith, during the Trojan war, it was called Alope, then Ortygia, then Morgas, then Ephesus, and now by the

Turks

Turks y Ayasaluck. This place, where once Christianity so flourished, as to be a mother church, and the see of a metropolitan Bishop, cannot now shew one family of Christians: so hath the secret providence of God disposed affairs, too deep and mysterious for us to search into.

CHAP. V.  
SECT. I.

The second church of Asia, mentioned by <sup>4.</sup> St. John, is that of Smyrna, which, as I am apt to believe, saith <sup>Of Smyrna.</sup> Sir Paul Ricaut, had anciently its chief situation upon, and on the side of the south hills, which we call the *windmill hills* over Santa Veneranda; but being shaken with earthquakes, was afterwards, for the convenience of trade, re-edified, for the most part in a bottom or level, being removed from a more wholesome air of a rising hill, (which still retains in its ruinous footsteps the marks and remembrances of its ancient glory,) to a place of bogs and fens, which in the autumn evaporated those fumes and atoms, which engendered malignant fevers, and proved most fatal to English bodies; though now for some years past, the lower parts being inhabited, the ditches drained, and the bogs turned into gardens; and the air purified by the fire and smoke of many inhabitants, this place cannot, in my opinion, be esteemed less healthful than any other maritime city in the Levant. This city is still the most happy and flourishing of all the other sister churches, having still the honour to be a metropolis, and to rule over those which were formerly coequals with it. The convenience of its port and harbour (being one of the finest bays in the world) caused the Christian merchants to choose it for the chief scale of the Turkish empire; whose trade increasing, and thereby the customs of the Grand Signior, it began in these late years to be taken notice of by the principal ministers of state, and to acquire a renown above all the cities in the Lesser Asia. For this cause the famous Vi-

<sup>y</sup> Sir Paul Ricaut tells us, that the Turkish name seems to be derived from <sup>αγιος</sup> in Greek, *luck* being a termination in Turkish of the abstract, as *ness* in English; for

instance, *holy, holiness*, and the like.

<sup>z</sup> Rev. ii. 8.

<sup>a</sup> Present State of the Greek Church, chap. ii. p. 33, &c.

PART II. fier Achmet, son of Kuperlee, cast his eyes upon it, and understanding in what manner this city was neglected, how its ancient buildings and royal structures were destroyed, its aqueducts decayed, and no public edifice remaining agreeable to the state and glory of such a mart and emporium, famous through the world, was moved to take a resolution to restore in some measure the pristine magnificence of this city. Which undertaking to do at his own charge and expence, he erected a stately <sup>b</sup> *bazaar*, (which is a place where shops are kept, like our *exchange*;) a sumptuous *chane*, with a bagnio and stables belonging to it, all built of free-stone and covered with lead, except the stables, (which stones were brought from the ancient ruins of the old Sinyrna;) and also formed and raised a handsome structure for the customhouse upon piles of wood, within the sea. For convenience of all which, he erected a stately aqueduct, and joined so many streams of water into one current, that not only the new buildings were supplied therewith, but also (besides ten old fountains which were dry, but again repaired) seventy-three new fountains were added to this city: so that whereas formerly some houses were forced to fetch their water from far, now every family is well accommodated, and every street as well supplied therewith, as most cities are which are seated in the great continent of Asia. All which was finished and completed in the year of our Lord 1677.

This is the present state and condition of Sinyrna in these modern times: how it was anciently, we shall best understand from history, and from the remains of antiquity; of which few are discernible, as namely, the theatre, which was about the year 1675 wholly ruined by the Turks, and the stones carried down to raise the new edifices. At the destruction whereof, it is observable, that

<sup>b</sup> A *bazaar* seems to be the same which is termed a *bazar* by Mr. Maundrell, and a *chane* the same which Mr. Maundrell writes *chane*, telling us withal, that it is

a certain public lodging, founded in charity for the use of travellers. See his Journ. from Aleppo, &c. p. 2.

in the midst of one of the main walls there was found inclosed about a bushel of medals, all of the stamp of Galienus the emperor; of which I myself procured some, judging that this theatre, which was almost as ancient as the city itself, might be repaired afterwards by Galienus; and this copper coin there inclosed in memory of this emperor, that future ages might acknowledge him to have been the builder of that stately fabric, whensoever time or enemies should bring it to destruction. Over the gate of the upper castle on the hill, the Roman eagles continue still engraved; and not far from thence is the tomb of Polycarpus, one of the first blessed martyrs of the Gospel of Jesus Christ, who was put to death in the theatre. At the gate of this castle we speak of, there is a great head of stone imminured in the wall, something resembling the head of an Amazon, which the Turks call Coidasa, and thereof have this story: that in ancient times the Archipelago, or Ægean sea, was firm land; but when Alexander the Great, intending to make his conquest as far as the East Indies, was refused passage through the countries of this Coidasa, to whom the Archipelago, then firm land, was subject; he in revenge cut that neck of land, which we call the Hellespont, and thereby let in the Propontis and Euxine sea into her country, which made such a deluge and inundation, as ever after overwhelmed that vast tract of land, which now makes a sea, leaving only some few isles, which were the tops of mountains, and make up all those islands which we find in the Archipelago. And thus much we are assured from a piece of Turkish history. But it matters little what the Turks report or write in these cases; for it is more probable, that that woman, which the Turks call Coidasa, was that great Amazon Smyrna, which, Strabo faith, gave the name to this city, whose face may be that which we find enstamped on medals with the inscription of *Σμυρναῖς*.

The people which built this city came from Ephesus, and dispossessed the Leleges of their habitation, as Strabo reports; afterwards the Lydians demolished the buildings;

**PART II.** so that for the space of four hundred years it was inhabited rather like a village than a city, until Antigonus, and after him Lysimachus, restored it to its ancient splendor. The city was chiefly built on the side of the hill ; and it is now evident, since the great ruins round the town were digged up to supply the new buildings with stone, that all those ruins on the east side of the river Meles were no other than temples and burying places of the dead : and particularly that which we call the Temple of Janus ; which being demolished, proved no other than a vault full of sepulchres, and might become the bodies of the monarchs and princes of this country. I once believed it to be the Homerium, or the square porch, which, Strabo saith, was dedicated to Homer ; (to whose birth this place is the first of the seven, which lays claim ;) but my eyes have evinced the contrary, and it may rather be that large porch, which we find situated on the hill near to the castle.

5. The third Epistle in the Revelation <sup>c</sup> of St. John is directed to the Church of Pergamus, called by the Turks Pergam, (as Sir Paul Rycaut <sup>d</sup> informs us,) lying about sixty miles northward from Smyrna, once the regal city over the provinces of Mysia, Æolis, Ionia, Lydia, and Caria, and afterwards bequeathed to the Roman empire, by the will and testament of Attalus, the last king thereof. That which I observed of the city Pergamus, saith my author, as it now stands at present, is this, that its situation is on the side of a hill, which, Strabo saith, is in a conical form, having a prospect unto a pleasant and fruitful plain, watered by the river Caicus, and abounding with all sorts of fruits. The earth also yielding with little pains or industry, causes the people to become lazy and negligent ; which manured with the same care as is practised in the like naturally happy countries, would prove one of the most fertile gardens and paradises of the world. For from

<sup>c</sup> Rev. ii. 12.

<sup>d</sup> Present State of the Greek Church, pag. 78, &c.

the top of that small hill, which overshadows the city, (small, I say, in respect of the adjacent mountains,) on which stands an ancient castle, or rather the walls thereof ill repaired, so pleasant a prospect discovers itself on all sides of the plain, as for some time may well entertain the eyes of a stranger with great delight. The inhabitants being slothful, and abhorring labour, addict themselves principally to thefts and robberies, being more pleased to seize a booty in their plains with rapine and violence, than with honest and religious labour to purchase their bread, by turning up the rich clods of their native soil; by which means this city goes more and more to decay and ruin, merely for want of industry. So that whereas about ten years past there were fifty-three streets of this town inhabited, there are now only twenty-two frequented; the others are deserted, and their buildings go to ruin. Here are still many remains and appearances of antique buildings, such as vast pillars of marble subverted. One place seems to have been the palace of the prince, still conserved by columns of polished marble, which, like buttresses, support the wall for at least fifty paces in length. There are also the ruins of several churches; one of which, more spacious and magnificent than the rest, is, by tradition of the Greeks of that country, reported to have been dedicated to St. John, and to have been the cathedral of that city. Several other churches are possessed by the Mahometans, and employed to their superstitious devotion, amongst which (as reported by the Greeks, and confessed by the Turks) there are two; one anciently dedicated to St. John, and another to St. Demetrius, both which the Turks have relinquished; the first because, as report goes, the walls fall as much by night as they are built by day; and the other, because the door of the *menarch*, or steeple, which above, where they call to prayers, points always towards Mecha, which is to the south-east, did in a miraculous manner, after it was built, turn itself to the north, to which point that door now looks; of which I myself have been an eye-witness: but what deceit may have been

herein

**PART II.** herein contrived by the Greek masons, I am not able to aver. There are also vast ruins without the city, of arched work ; and some remainders of a theatre : but there wanting inscriptions and tradition of the inhabitants to direct us, we were wholly in the dark, and could make no certain conjectures or judgment of what they might have been : only it is probable, that such vast piles of building are the relics of public edifices. Through the upper part of this city of Pergamus runs a very plentiful stream of water, which in many places is honoured by antiquity with magnificent arches in form of a bridge ; and this stream I apprehend to have been named Selimus. It is observable, that in the city are many vaults under ground, almost under every house, and under every street, which must have been either cisterns or conveyances for water. And thus much shall serve to have spoken of Pergamus.

6.  
Of Thyatira.

The fourth Epistle <sup>e</sup> in the book of Revelation was sent to the church of Thyatira, which, <sup>f</sup> on account of likeness of name, is by the Christians commonly taken to be the same with the city called by the Turks Tyria, about twenty-five miles distant from Ephesus, but falsely ; this lying quite another way from the place where (according to the accounts given of it by ancient authors) Thyatira lay, and where Sir Paul Rycaut happily found its remains ; concerning which he gives this account <sup>g</sup>.

Being satisfied that Tyria, so called by the Turks, could not be Thyatira, we passed on south-east from Pergamus through the plains, with hopes to find some ruins on the north side of the Phrygian river, which is the <sup>h</sup> Hermus ; and being guided thereunto by Ferrarius, who placed Thyatira between Sardis and Pergamus, viz. thirty miles from the first, and fifty-eight miles from the latter southward ; and taking likewise direction in our journey from Strabo, who says, from Pergamus toward the south is a ridge of hills ; on the other side of which, in the way to

<sup>e</sup> Rev. ii. 18.

<sup>f</sup> Present State, &c. p. 54.

<sup>g</sup> Present State, &c. p. 70, &c.

<sup>h</sup> Page 55.

Sardis, stands the city Thyatira, a colony of the Macedonians. In this journey, when we supposed ourselves to draw near to the place which we searched for, we made enquiry of the Turks for ancient ruins, who directed us to a certain place, which they call Mormor, or Marble, called so from the large quarries of marble which arise there, and are the finest and whitest veins that ever I beheld; of which there remained certain ruined houses; but they were so evidently modern, that they looked nothing like the ancient Thyatira, but rather the subversion of some Turkish buildings; which, as we understood afterwards, had been deserted by its inhabitants, and that they removed thence to a more commodious situation not far distant, which they denominated from the white marble rocks of their old habitation, calling it *Akhifar*, or *White Castle*.

To that place thence, being about five English miles, we bent our course, and found it a city well inhabited, and considerable for the trade of cottons. At our entrance into this city, casting our eyes on pillars and broken-stones, with rare sculptures, and on certain inscriptions, which at a distance were so fair that they seemed almost legible; we immediately apprehended, that this must have been the ancient Thyatira: farther enquiry gave light to our conjectures, and changed our probable into arguments of demonstration. For entering now within the gates of the town, and spying carved works in stone, more antique than the Turkish nation itself, and better polished than what was ever effected by their art and industry, we immediately concluded, that we had certainly found that of which we had been so long in quest; the which was more assuredly confirmed, so soon as we read an inscription, which we took for a pedestal of a pillar in the midst of the market-place, which served to support the new building. The inscription in English begins thus; *The most potent council of the Thyatirenians, &c.* This inscription, wherein Thyatira is named, put us beyond all doubt of having found the city for which we looked, and gave us encouragement

**PART II.** courage to make further examination herein : so that proceeding forwards we found the stone of a sepulchre, of which a tanner made use, filled with hides and lime, and on which there was an inscription, wherein there was mention likewise made of the *most potent and most great city of the Thyatirenians*. We found also on a large sepulchre, placed in an open court, belonging to a Turk of quality, another inscription, wherein is mention made of the *most excellent city of the Thyatirenians* ; with others to the same purpose <sup>i</sup>.

The city of Akhisar, which now on assurance we may adventure to call Thyatira, is situated near to that river, which Pliny calls the Lycus ; which though it waters not the town, yet it improves and makes plentiful those pleasant plains, through which it runs. But for the town itself, it receives so full a stream from a neighbouring hill, as is divided (according to the report of the inhabitants) into three thousand seven hundred rivulets ; so that every house flows, and every street is supplied with full channels of delightful and crystalline waters, cool and sweet to the taste, and light on the stomach. And besides all the air is wholesome, and the country round rich and delightful, and in all points agreeable to the foundation of so renowned a city ; which causes it likewise in our days to flourish with trade, and to be more happy than her other desolate and comfortless sisters.

7.  
Of Sardis.

The church mentioned fifth <sup>k</sup> in order by St. John, is that of Sardis, seated on the Paetolus, and the royal city of the kings of Lydia, and so of Croesus, the last Lydian king, who was conquered by Cyrus, the first Persian Emperor. In the time of Xerxes, being taken by the Greeks, it so startled him, that he commanded one of his attendants to say aloud every day, whilst he was at dinner, <sup>l</sup> *The*

<sup>i</sup> The inscription may be seen at large in Sir Paul Rycaut's *Treatise*, referred to, pag. 73 to 78.

<sup>k</sup> Rev. iii. 1.

<sup>l</sup> Dr. Heylin observes hereupon,

that the like course was taken by the Parliaments of France, as long as Calais remained in the hands of the English. *Coimogr.* pag. 660.

*Grecians have taken Sardis*, continuing that *memento* till CHAP. V.  
it should be recovered. Being overthrown by a most terrible SECT. I.  
earthquake, it was re-edified at the cost of Tiberius, continuing long after the metropolis of the province of Lydia. Strabo tells us, that it was a great and ancient city, and yet of later date than the state of the Trojans. It had in his time a castle well fortified, the mountain Tmolus hanging over the city ; on the top of which was erected an high tower of white stone, built after the Persian manner : from whence is a pleasing prospect over all the adjacent plains ; and thence also you may take a view of the Cayster. Out of the Tmolus flows the Pactolus, whose streams of ancient times carried great flakes of gold with its current ; from whence Croesus and his ancestors amassed their riches : but now the springs of gold are failed. The rivers Pactolus and Hylas fall into the Hermus, and afterwards those three, joined with more ignoble streams, empty themselves into the Phocian sea, now called Fogia, or rather Fochia. But Sir Paul Rycaut <sup>m</sup> tells us, that whatsoever this city was in former days, it is now only a poor habitation of shepherds, living in low and humble cottages ; howsoever the ancient pillars and ruins lift up their heads, as unwilling to lose the memory of their ancient glory. This city is also seated at the foot of the Tmolus, as Strabo before mentioned hath well described it. The castle, which is erected on a high and steep mountain, is very difficult to ascend, and almost inaccessible by force of arms. But being on the top, there appears the most pleasant prospect that ever my eyes beheld, to which the Pactolus gives a wonderful embellishment, which turns and winds so delightfully through all the plains, watering all parts about in that manner, as to make that country exceeding fertile and rich, and from thence might give occasion of that saying, that the Pactolus ran with golden streams.

The church mentioned by St. John <sup>n</sup> in the sixth place

8.

Of Philadelphia.

<sup>m</sup> Present State of the Greek Church, pag. 75—78.

<sup>n</sup> Rev. iii. 7.

PART II. is that of Philadelphia, honoured formerly with the dignity of a metropolitan, as well as Sardis and Thyatira. The reason whereof (for otherwise it was contrary to the practice both of church and state, to have in one province more than one metropolis) is thought to have been the respect had to these several churches, in regard to their primitive antiquity and foundation by St. John the Apostle, as it was generally believed. This city lies about twenty-seven miles to the south-east from Sardis, as Sir Paul Rycaut <sup>o</sup> informs us, who adds, that it is now inhabited by the Turks, and by them called Ala-shakir, or the *Fair City*, still retaining the form of a city, with something of trade to invite people to it, being the road of the Persian caravans; though the walls which encompass it are decayed in many places, and, according to the custom of the Turks, are wholly neglected. Besides which there is little of antiquity remaining, unless the ruins of a church dedicated to St. John, made a dunghill to receive the offals of dead beasts. However God has been pleased to preserve some in this place to make profession of the Christian faith; for it being inhabited by many Greeks, it is adorned with no less than twelve churches; of which St. Mary's and St. George's are the chief, which we visited. There the chief Papa's presented before us some manuscripts of the Gospel, pretending them to be very ancient; but we could hardly be persuaded to believe them so, because the Gospel of St. John, as the prime Apostle of Asia, was prefixed in the first place, and because the chapters were not disposed in the due form and order, but according to the method observed in their missals.

The situation of Philadelphia is on the rising of the mountain Tmolus, having a pleasant prospect on the plains beneath, well furnished with divers villages, and watered, as I take it, by the Pactolus. The only rarity, which the Turks shew in that place to travellers, is a wall of men's bones, which they report to have been erected by the

• Present State, &c. p. 73, &c.

prince which first took that city, who having slaughtered many of the besieged in a sally, for the terror of those which survived raised a wall of their bones, which is so well cemented, and the bones so entire, that I brought a piece thereof with me from thence.

CHAP. V.  
SECT. I.

The last of the seven churches of Asia, mentioned by St. John <sup>P</sup>, is that of Laodicea, which, Strabo tells us, <sup>9.</sup> <sup>Of Laodi-  
cea.</sup> being before but a small place, grew great and considerable in his own and the foregoing age. Sir Paul Rycaut <sup>q</sup> gives us this account of it. Laodicea is another of those cities, which is also forgotten in its name, and overwhelmed in its ruins ; and yet we certainly discovered it about four days journey south-east from Tyria, <sup>r</sup> a city about twenty-five miles from Ephesus, and commonly mistaken, by reason of the likeness of names, (as has been before observed,) for Thyatira.

The first place, which we imagined might be Laodicea, was a city called by the Turks Dingizlee ; being so esteemed by the Greeks who there inhabit, and are not above forty in number, where they have a little church. But little credit are we to give unto them concerning the ancient condition of their nation ; for they who are in those parts, and have lost their own language, and speak and understand no other tongue than the Turkish, are not competent judges of the antiquities, which extend themselves beyond the time of the Turks. Howsoever the situation of that place, which is exceedingly pleasant, and not far distant certainly from the true Laodicea, might yield us reason sufficient to enquire for it in that city, which is planted with all sorts of fruit-trees, watered with plentiful streams, and abounds with all provisions either necessary or convenient for livelihood, so that the Turks compare it with the air and fruitfulness of Damascus. The outward walls are ancient, but neglected, after the Turkish custom : the city within built low, after the modern fashion of that

<sup>P</sup> Rev. iii. 14.

<sup>q</sup> Present State of the Greek

Church, p. 56—64.

<sup>r</sup> Ibid. p. 54.

country,

**PART II.** country, and is chiefly maintained by a trade of Bogafines. Some few churches there are, which appear to have been built by the Christians, now converted into mosques; so that nothing appeared in this case, which could induce us to concur in opinion with the Greeks, that this place was Laodicea. But being informed by the Turks of certain ruins about four miles distant from thence, called by them Eski-hisar, or the *Old Castle*, curiosity led us thither; where being entered, we found a city of a vast circumference, subverted and overthrown, situated on three or four small hills. What we had first sight of was an aqueduct, which guided us to the rest: beneath which was a river, which I call the Lycus, nourished with two other streams, which I call Asopus and Caper, that so the situation may agree with the description which Pliny gives of it. This certainly can have been no other than the ancient Laodicea, according to the description of geographers, anciently called Diospolis. Here within we found, besides a multitude of other ruins, three large amphitheatres, and a circus; the three were of a round form, consisting of about fifty seats, one above the other, the stones of which were not much displaced. The circus was long, and at the end thereof was a cave, where the wild beasts were kept, designed for the Roman sports, over the mouth of which was an arch, with an inscription<sup>s</sup> to the emperor Vespasian. Many other ruins there were of mighty fabrics, of which we could receive no knowledge, nor make conjectures, nor could we be guided by inscriptions: for time and earthquakes had so strangely defaced all things, that, besides the theatre, there scarce remained one stone upon the other. It seems that this city suffered much by Mithridates Eupator: yet the excellency of the soil, and the riches of the citizens, quickly repaired the damages, and restored it again to its pristine happiness: for, as I said, the situation of it is elevated on two or three pleasant mounts rather than hills, which oversee the most

<sup>s</sup> The inscription may be seen at large in my author, pag. 61.

rich and delightful plains of all Phrygia. It hath to the CHAP. V.  
north the mountain Cadmus, being distant, as may be SECT. I.  
conjectured, about ten English miles, from whence the Lycus hath its source, and overflows those pastures round about; which in the time of Augustus Cæsar bred numerous flocks of black sheep, which, for the fineness of the fleece, far exceeded the Milesian wools. And thus the riches of their woolen manufacture being added to the donative of two thousand talents, which Hiero bequeathed to that people, might be a considerable revenue to the public, and serve to raise them out of the dust, when overthrown by earthquakes. For when Nero was the fourth time consul, Laodicea, saith Tacitus, was then sorely shaken by an earthquake, (the fate of most of the great cities of Asia,) which notwithstanding was re-edified by the puissance of its own riches; but relapsing again into the same calamity, was deserted by its inhabitants, and became irrecoverably lost, not only as to its pristine condition of prosperity, but also to its very name, having now no other existence or being, than what wise and learned men have conserved in the histories thereof.

## SECT. II.

*Of St. Paul's Voyages and Travels from his leaving Ephesus, till his coming to Jerusalem.*

HAVING thus given an account of the seven Churches in Asia, to which the seven Epistles recorded in the Re-<sup>1.</sup> St. Paul de-  
velation of St. John were sent by God's immediate ap-<sup>parts from</sup> parts from  
pointment; I shall now proceed with the voyages and <sup>to Macedonia.</sup> travels of Paul, whom we left preaching at Ephesus; A. D. 52, where having staid two <sup>1</sup> years and upwards, after the <sup>53, 54.</sup>

<sup>1</sup> *Acts xix. 10.*

**PART II.** uproar <sup>u</sup> occasioned by Demetrius the silversmith was ceased, he called to him the disciples, and embracing them, **A. D. 55.** took his leave of them, and so departed for to go into Macedonia, the several parts whereof he probably at this time went over, thereby preaching the Gospel round about from Jerusaleni to <sup>x</sup> Illyricum.

**2.** For Illyricum was a province lying to the north and north-west of Macedonia, along the eastern coast of the Of Illyri- Adriatic Gulf, or Gulf of Venice. It was distinguished into two parts; Liburnia to the north, where now lies cum and Croatia; and Dalmatia to the south, still retaining the same name, and being the country to which Titus went, Dalmatia. as St. Paul informs Timothy, in his second Epistle to him, chap. iv. ver. 10.

**3.** When St. Paul had gone over those parts, he came into St. Paul comes into Greece, a country renowned throughout the ancient world for learning and arts, insomuch that they divided wisdom among themselves, looking upon it as if it belonged only to them, and hence styling all other nations *barbarians*. To this St. Paul alludes, when he saith, <sup>y</sup> *I am a debtor both to the Greek and to the barbarian, to the wife and to the unwise.*

**4.** As to the signification of the name or extent of Greece, Of the ex- it was used by common writers to denote Macedonia, tent of Ma- Epirus, Thessaly, Hellas, or Greece properly so called, cedonia and and the Peloponnes, now Morea. But the Romans distin- Achaia, or guished all these only into two provinces, viz. Macedonia Greece in and Achaia; under the former of which they comprehended the accep- Epirus and Thessaly; under the latter, Greece properly so called, and the Peloponnes. Now the word tation of the New Testament. Greece, as it is taken in the Old Testament in the largest sense, so as to include Macedonia, so in the New Testament it is plainly taken exclusively of Macedonia, and as equivalent to Achaia in the Roman acceptation of it; that is, so as to include not only Greece properly so called, but

<sup>u</sup> *Acts xx. i.*

<sup>x</sup> *Rom. xv. 19.*

<sup>y</sup> *Rom. i. 14.*

also the Peloponnes, wherein lay Achaia Propria, and CHAP. V.  
the city Corinth stood, which St. Paul is supposed to <sup>SECT. II.</sup> have visited during his three months stay at this time in Greece.

St. Paul being after this <sup>5.</sup> resolved for Syria, and understanding that the Jews had a design to kill him by the way, he altered the course of his journey, not going the direct way out of Greece, but returning through Macedonia to Philippi, and sailing thence to Troas; whence, after a week's stay, he went by land to <sup>St. Paul comes to</sup> <sup>Assos in the Asiatic continent.</sup> <sup>a</sup> Assos, a sea-port town at the south-west part of the province of Troas, and lying over-against the isle Lesbos, or Metelin; which therefore St. Paul touched at next.

For St. Paul taking shipping at Assos, came to <sup>b</sup> Mitylene, one of the principal cities of the isle Lesbos, and which in time became the most considerable, so as to give <sup>St. Paul fails to Mitylene.</sup> name long since to the whole isle, hence called now-a-days Metelin. It is reckoned to be about seven miles from the main land of Troas, and to be one of the largest isles in the Archipelago; upon which account, as also of its situation near the mouth of the Hellespont, it is thought <sup>c</sup> worthy of a fortress, and the defence of the Ottoman sword. It is memorable for the many eminent persons, which it has produced, as Sappho, the inventress of Sapphic verses; Alcæus, a famous lyric poet; Pittacus, one of the seven wise men of Greece; Theophrastus, that noble physician and philosopher; to which may be added Arion, the celebrated musician. As for the city Mitylene, it is seated on the east side of the island, in a peninsula, with a commodious haven on each side.

Sailing from Mitylene, St. Paul came the next day <sup>d</sup> over-against Chios, an isle also in the Archipelago, next to Lesbos or Metelin, both in situation and bigness; whence also this isle is esteemed <sup>e</sup> by the Turks worthy of a fort. <sup>7.</sup> <sup>To Chios.</sup>

<sup>a</sup> Acts xx. 3—6.

Greek Church, p. 337.

<sup>b</sup> Acts xx. 13.

<sup>d</sup> Acts xx. 15.

<sup>c</sup> Acts xx. 14.

<sup>e</sup> Present State of Greek Ch.

<sup>c</sup> Rycaut's Present State of the

p. 337.

PART II. Its chief town is of the same name, and both now-a-days commonly termed Scio. This isle lies over-against Smyrna, and is reckoned not above four leagues distant from the Asiatic continent. We are informed by <sup>f</sup> Sir Paul Rycaut, that in no place of the Turkish dominions do the Christians enjoy more freedom in their religion and estates, than in this isle; to which they are entitled by an ancient capitulation made with Sultan Mahomet II. to whom they surrendered themselves on composition and articles of liberty, and of enjoyment of their estates; which to this day is maintained so faithfully, that a Turk cannot strike or abuse a Christian without severe correction. Here the men wear hats and clothes almost after the Spanish mode; carry the crucifix in procession through the streets, and exercise their religion with all freedom. This island produces the most excellent <sup>g</sup> mastich in the world; and I think (faith my author) there is no place where it is so good, and in so great abundance; and herein they pay their tribute to the grand Signior. In this place both the Greek and the Roman religions are professed. The chief families of the latter sort are two, and those of considerable esteem, viz. the Monefi, alias Giustiniani, and Borghesi. These latter are noble, but the first have been princes, who having in the year 1345 been sent thither from Liguria, or parts of Genoa, as governors, afterwards became supreme lords of that island, which they ruled with absolute authority, until the Turks approaching as near to them as Magnesia, and having possessed themselves of that capital city, they judged their small city incapable to resist; and therefore, like the remoter parts of Ragusi, they addressed themselves with all humility and subjection to demand peace. This place has stoutly engaged among the other cities and islands in the contention of Homer's birth; but in our times (as Sir Paul Rycaut observes) it

<sup>f</sup> Pref. State, &c. p. 357, 358.

<sup>g</sup> Isidore in his Origines tells us, that the isle took the name of Chios, from its abounding in mas-

tich, this being called Chios in the Syriac language. The gum so called proceeds from the lentik tree.

is so far from having gained the reputation of producing many wise men, that it is become contemptible to a proverb, there being amongst the Greeks a common proverb, importing, that *a wise man is as rare amongst them, as a green horse.* This island is celebrated by the ancient poets <sup>h</sup> for the wine and figs that came from thence, and by others <sup>i</sup> for its marble and white earth.

CHAP. V.  
SECT. II.

Setting sail from Chios or Scio, St. Paul arrived the <sup>8.</sup> next day at Samos, another isle in the Archipelago, on the south-east of Chios, and about five miles from the Asiatic continent. The island is said to be very fruitful, and the wines of it exceeding pleasant; but, for want of trade and encouragement, they plant little more than they use. It was formerly a free commonwealth, and the inhabitants were so powerful, that they managed many prosperous wars against their neighbours. To pass by one of the Sibyls, who is said to be born here, the greatest glory of this isle may be justly esteemed, that it was the birth-place of Pythagoras, a person wiser than any of the seven wise men so renowned amongst the Greeks, and one of the fathers of philosophy, first bringing it into Greece, and from thence into Italy. This island, once so powerful, rich, and populous, is by the Turks reduced to that mean and depopulated condition, that a few pirates dare land and plunder it as they please; so that ever since 1676, no Turk durst venture to live upon it, lest he should be carried into captivity by these rovers.

Sir P. Rycaut, <sup>l</sup> as he informs us, that in some of these islands are found the most expert divers under water in the world; so withal he tells us, that the best of these divers are of this isle Samos, and of another isle called Simo. He tells us, that he saw one of these employed in very cold weather, on occasion of an English boat, which was funk by a ship's side, laden with tin and lead, in the port of Smyrna, in about eight fathom

St. Paul  
comes to  
Samos,<sup>h</sup> Horace and Martial.<sup>i</sup> Pliny and Strabo.<sup>k</sup> Acts xx. 15.<sup>l</sup> Pres. State, &c. p. 367, &c.

PART II. water; who, for want of heat rather than breath, (the weather being very cold in the month of January,) was forced to dive four times to fix four ropes to the boat; two of which he hooked within the rings of the head and stern, and two at each side in the midships; which he acted very dexterously, not missing at any time of that which he went about. Upon discourse with him afterwards, he told me that he was born at Simo, where, at the age of three or four years, his father brought him to the sea, and taught him to swim, and then to dive, which by degrees he so well learned, with other young companions, that their common practice was, to try, who could stay longest under the water; in which they were very emulous to exceed, because it is the sole trade of their poor island to cut sponges; and he that is the most expert therein, gets the handsomest wife, and the best portion. This man farther informed me, that he never could stay under water, when his belly was full; but that in a morning, or at any time of the day fasting, in warm weather, and in a calm sea, he could stay three quarters of an hour under water. He never heard of sponges dipped in oil to hold in their mouths, as we vulgarly report; nor used they any other help, than, before they dived into the water, to fill their lungs with as much air as they could draw in. If they staid long under water, they felt a pain in their ears, and many times blood issued thence and from their noses; their eyes were always open, so that they could almost see as well under, as above the water. And indeed I observed (faith Sir Paul) that his eyes were glazed and burnt with the sea, that they looked like glaſs, or the eyes of fish. But to return to the description of the iſle Samos; which, as it lies over-against the Asiatic continent, so it lies particularly opposite <sup>m</sup> to Trogyl-

<sup>m</sup> It is observable, that this clause, *Actis xx. 15. and tarried at Trogylgium,* is not read in the Alexandrian copy, nor Vulgar Latin, nor Æthiopic Version, nor

in several MSS. and it seems to have been at first but a marginal note, being not well reconcileable to the course of St. Paul's voyages mentioned in the text.

lium, a cape and town of the like name, not much below CHAP. V.  
Ephesus. SECT. II.

South of Samos lies Patmos, now said to be called 9.  
Palmosa, a little island, mountainous, but indifferently of the isle  
fruitful, especially of wheat and pulse; of other com- Patmos.  
modities not so well provided. On one of these moun-  
tains stands a town of the same name with the island, having on the top thereof a monastery of Greek Caloires. The soil about the town being said to be so incom-  
parably barren, that nothing grows on or near it, but on such earth as is brought thither from other places. Unto this island (as to others in other parts of the world) did the Roman emperors use to confine offenders; a punishment laid by Domitian on St. John the divine, who in this place wrote his Revelation to the churches of Asia. So much the <sup>n</sup> text affirms for certain, as to the writing of it in this island: and the inhabitants by tradition shew an house on the north side of the town, in which it was written, and not far off the cave where it was revealed, both places being equally honoured by the Greeks and Latins.

To go on now with the course of St. Paul's voyage, 10.  
who having left Samos, sailed to <sup>o</sup> Miletus, a port-town St. Paul comes to  
on the Asiatic continent in the province of Caria. It Miletus.  
is memorable for being the birth-place of Thales, one of the seven wise men of Greece, and the father of the Ionic philosophy; as also for the birth of Anaximander his scholar, Timotheus the musician, and Anaximenes the philosopher. There was another Miletus in Crete, or in a little isle adjoining, and so appertaining to Crete, where St. Paul left <sup>p</sup> Trophimus sick. The Miletus in Asia, where St. Paul now was in his voyage to Syria, is at present called by the Turks (as Sir Paul Rycaut <sup>q</sup> informs us) Melas; not far distant from which, the true Mæander, called by the Turks Boluck Mendrce,

<sup>n</sup> Rev. i. 9.

<sup>o</sup> Acts xx. 15.

<sup>p</sup> 2 Tim. iv. 20.

<sup>q</sup> Present State, &c. p. 57.

**PART II.** or the *Great Meander*, falls more gently into the sea, than it runs before. For though it encircles all the plain it runs through with wanton mazes, or innumerable turnings and windings, yet it runs with such a rapid current, that it stirs up the earth and gravel from the bottom; so that we found not, saith Sir Paul, the streams of water so clear and crystalline as we hoped to have enjoyed, when we sat down to make our collation on the banks of the river.

11. St. Paul  
fails from  
Miletus to  
Coos. Loosing from Miletus, St. Paul came with a strait course unto Coos, another isle of the Archipelago, lying near the south-west point of Asia the Lesser. It is now commonly called Lango; and was formerly celebrated for its excellent wine. It is also memorable for the birth of Hippocrates the famous physician, and Apelles the famous painter. Here was formerly made that fine thin stuff, so much in use among the chief ladies of Rome, which at once shewed them both clothed and naked. In the suburbs of the chief town of this isle, called by the same name as the isle, stood a temple of Æsculapius, famous and rich, with offerings made to the same supposed Deity.

12. Thence to  
Rhodes. From Coos St. Paul came the day <sup>s</sup> following to Rhodes, another famous isle on the south of the province of Caria, in the Lesser Asia, accounted for dignity next to Cyprus and Lesbos among the Asiatic isles. It was remarkable among the ancients for the clearness of its air; insomuch that it is said by some of them, that there is no day in the whole year, wherein the sun does not shine there. On which score Phœbus, or the sun, was thought by them to have a peculiar kindness for this isle, and was looked on as the more peculiar God thereof. Hence there was erected in the harbour of the city of Rhodes, and consecrated to the sun, a vast statue of brass, called *Colossus*, seventy cubits high, every finger of it being said to be as big as an ordinary man; and standing

<sup>r</sup> Acts xxi. 1.

<sup>s</sup> Ibid.

astride over the mouth of the harbour, so that the ships CHAP. V.  
failed between his legs; on account of its vast bulk, SECT. II.  
reckoned one of the seven wonders of the world. It was  
thrown down by an earthquake; and some years after,  
the brass thereof was carried by the Saracens into Egypt,  
nine hundred camels being loaded therewith. The city  
of Rhodes was esteemed formerly one of the principal  
universities of the Roman empire, Rhodes, Marseilles,  
Tarsus, Athens, and Alexandria, being reckoned the old  
academies of that empire.

Sailing from Rhodes, St. Paul touched next at <sup>t</sup> Patara, 13.  
a sea-port of Lycia, formerly beautified with a fair haven <sup>St. Paul</sup>  
and many temples, one of them dedicated to Apollo, with <sup>fails to</sup>  
an oracle in it, for wealth and credit not much inferior to  
that of Delphi.

At Patara St. Paul and his companions finding a ship 14.  
bound for <sup>u</sup> Phœnicia, went aboard her, and leaving <sup>Thence to</sup>  
Cyprus on the left hand, they sailed for Syria, and ar-  
rived at Tyre, where the ship was to unlade. Having  
staid here a week, they took ship again, and came to  
<sup>x</sup> Ptolemais, of which take the following account from  
Mr. Maundrell.

Aera had anciently the name of Accho, and is another  
of the places, out of which the children of Israel could  
not drive the primitive inhabitants, Judg. i. 31. Being  
in aftertimes enlarged by Ptolemy the first, it was called  
by him, from his own name, Ptolemais. But now  
since it hath been in the possession of the Turks, it  
has (according to the example of many other cities in  
Turkey) cast off its Greek, and recovered some sem-  
blance of its old Hebrew name again, being called Acca,  
or Agra.

This city was for a long time the theatre of conten-  
tion between the Christians and Infidels, till at last, having

<sup>t</sup> Acts xxi. 1.

<sup>u</sup> Acts xxi. 2, 3.

<sup>x</sup> Acts xxi. 7.

<sup>y</sup> Journey from Aleppo to Jeru-  
salem, p. 52.

**PART II.** divers times changed its masters, it was by a long siege finally taken by the Turks, and ruined by them in such a manner, as if they had thought they could never take a full revenge upon it for the blood it had cost them, or sufficiently prevent such slaughters for the future. As to its situation, it enjoys all possible advantages both of sea and land. On its north and east sides it is compassed with a spacious fertile plain; on the west it is washed by the Mediterranean sea, and on the south by a large bay extending from the city as far as mount Carmel.

But notwithstanding all these advantages, it has never been able to recover itself since its last fatal overthrow. For besides a large *kane*, in which the French factors have taken up their quarters, and a mosque, and a few poor cottages, you see nothing here, but a vast and spacious ruin. It is such a ruin, however, as sufficiently demonstrates the strength of the place in former times. It appears to have been encompassed on the land side by a double wall, defended with towers at small distances; and without the walls are ditches, ramparts, and a kind of bastions, faced with hewn stone. In the fields without these works we saw scattered up and down the ground several large balls of stone, of at least thirteen or fourteen inches diameter, which were part of the ammunition used in battering the city, guns being then unknown. Within the walls there still appear several ruins, which seem to distinguish themselves from the general heap, by some marks of a greater strength and magnificence. As first, those of the cathedral church, dedicated to St. Andrew, which stands not far from the sea-side, more high and conspicuous than the other ruins. Secondly, the church of St. John, the tutelar saint of this city. Thirdly, the convent of the Knights Hospitallers, a place whose remaining walls sufficiently testify its ancient strength. And not far from the convent, the palace of the grand master of that order, the magni-

magnificence of which may be guessed from a large CHAP. V.  
stair-case and part of a church still remaining in it. SECT. II.  
Fourthly; some remains of a large church belonging to  
a nunnery, of which they tell us this memorable story.  
The Turks having oppressed this city with a long and  
furious siege, at last entered it by storm, May 19, 1291.  
In which great extremity, the abbess of this nunnery,  
fearing lest she and those under her care might be forced  
to submit to such bestialities as are usual in cases of  
that deplorable nature, used this cruel but generous  
means for securing both her and them: she summoned  
all her flock together, and exhorted them to cut and  
mangle their faces, as the only way to preserve their  
virgin purity; and, to shew how much she was in earnest,  
she immediately began before them all to make herself  
an example of her own counsel. The nuns were so  
animated by this heroical resolution and pattern of the  
abbess, that they began instantly to follow her example,  
cutting off their noses, and disfiguring their faces with  
such horrible gashes, as might excite horror rather than  
lustful desires in the beholders. The consequence of  
which was, that the soldiers breaking into the nunnery,  
and seeing, instead of those beautiful ladies they ex-  
pected, such tragical spectacles, took a revenge for their  
disappointed lusts, by putting them all to the sword:  
thus restoring them, as in charity we may suppose,  
to a new and inviolable beauty. But to go on, many  
other ruins here are of churches, palaces, monasteries,  
forts, &c. extended for more than half a mile in  
length; in all which you may discern marks of so much  
strength, as if every building in the city had been con-  
trived for war and defence. This is the present state  
of Ptolemais, given us by an ingenious person, who saw it  
in 1697.

From hence, having staid one day, St. Paul<sup>z</sup> with his

<sup>z</sup> Acts xxi. 8.

**PART II.** company departed, and came to Cæsarea, where they were entertained by Philip the Evangelist, and one of the seven deacons. Having tarried here many days, they went up thence<sup>a</sup> to Jerusalem, where the brethren received them gladly.

15.  
St. Paul  
comes to  
Cæsarea,  
and thence  
to Jerusa-  
lem.  
A. D. 56.

<sup>a</sup> *Act*s xxi. 15.

## CHAP. VI.

*Of St. Paul's Travels and Voyages, from his being sent a Prisoner to Rome, till his Martyrdom or Death.*

NOT long after his return to Jerufalem, St. Paul being in the <sup>a</sup> Temple, was laid hold of by the Jews, as a man that taught all men every where against the people of the Jews, and against the law, and that place. And so great was their rage against the Apostle, that they went about to kill him ; and had done it, had they not been prevented by the chief captain's coming with some soldiers to quell the uproar, who took him out of their hands, and commanded him to be carried to the castle. After some time the chief captain, Claudius Lysias, being informed of a <sup>b</sup> conspiracy of the Jews to kill St. Paul, ordered some soldiers to convey him to Felix, the then governor of Ju-  
dea, who resided at Cæsarea.

Accordingly the soldiers took St. Paul, and brought him by night to Antipatris, a place formerly called Ca-  
pharsalama ; but being rebuilt, or at least enlarged or beautified, by Herod, it was by him named Antipatris, in honour of his father Antipater.

On the morrow the foot-soldiers returning to the castle at Jerufalem, left the horsemen that were sent to go with St. Paul to Cæsarea. Where St. Paul being presented to the governor, and kept in a place called Herod's Judg-  
ment-hall, and having been often heard by Felix, and afterwards by Porcius Festus, the succeeding governor ; and at length, being obliged to make his appeal to Cæsar himself ; it was after some time <sup>c</sup> determined that he should be sent into Italy. Hereupon he, with certain other prisoners, was delivered to a centurion of Augustus's band, named Julius ; and they all went aboard a ship of

<sup>a</sup> Acts xxi. 27, &c.

<sup>b</sup> Acts xxiii. 12—35.

<sup>c</sup> Acts xxvii. 1—5.

**PART II.** Adramyttium, a sea-port town in Mysia in the lesser Asia, ——— lying over-against the isle Lesbos, or Metelin, and not far from Troas.

a ship of  
Adramyt-  
tum.

A. D. 58.

5.  
He comes  
to Myra in  
Lycia.

Setting sail they took their course by <sup>d</sup> Sidon, and so under Cyprus, and then over the sea of Cilicia and Pamphylia, till they came to Myra, a city of Lycia. As for Lycia, it was a province lying between Pamphylia to the east, and Caria to the west, Lydia (or Asia proper in the Scripture sense) with Phrygia to the north, and the sea to the south. In this province it is, that the most famous and chief mountain of all the Asiatic continent begins, named Taurus.

The city Myra, at which St. Paul now touched, was the metropolis of the province of Lycia, when under the Romans; and by consequence an archbishop's see, when Christian. St. Nicholas, one of the bishops hereof in the primitive times, is said to have been a great patron of scholars; his festival, annually holden on the sixth of December, is celebrated in the church of Rome with several pastimes, and still in some schools here in <sup>e</sup> England, (as in that of Burford in Oxfordshire, saith my author,) for a feast and a play-day.

6.  
Of Alexan-  
dria.

At this place the centurion found a ship of <sup>f</sup> Alexandria, that was bound for Italy. For Alexandria is a city on the coast of Egypt, and was then one of the most celebrated marts in the world, and still is in sufficient repute for merchandize or trade. The great cause of the abatement of its trade has been the discovery of the passage to the East Indies by the Cape of Good Hope, or on the south of Afric. For before this discovery, the whole spice trade was carried into this part of the world through this city, the spices being brought from the East Indies up the Red Sea to Egypt, and from thence by land on camels to Alexandria. It takes its name from Alexander the Great, by whom it was built and peopled with Greeks, imme-

<sup>d</sup> Acts xxvii. 1—5.

<sup>e</sup> Dr. Heylin's Cosmogr. on the place.

<sup>f</sup> Acts xxvii. 6.

diately

diately after his conquest of Egypt. It was afterwards the CHAP. VI. regal seat of the Ptolemies, whilst Egypt maintained the state of a kingdom; and when it became a province of the Roman empire, it continued the metropolis or principal city of it. It was adorned with many stately buildings, of which the most memorable was the temple of Serapis, for sumptuous workmanship and magnificence of the fabric inferior to none but the Roman capitol. Here was also a noble library erected by Ptolemy Philadelphus, who had stored it with 700000, or as others, 500000 volumes; and unfortunately burnt in the war between Julius Cæsar and Pompey. The city is built on a promontory over-against the small isle of Pharos, which is now joined to the land, and a fort built upon it by the Turks for the security of the port. In this little isle the LXXII. Interpreters are said to have translated the Hebrew Bible into Greek, (from the number of the translators commonly called the Septuagint,) and that in so many distinct cells or small apartments, and yet all of them to have agreed in the same words. The bishop of Alexandria has from the primitive times had the title of Patriarch.

St. Paul being put into the ship of Alexandria, after 7. many days <sup>g</sup> slow sail, came over-against Cnidus, a city St. Paul comes over-against Cnidus. standing on a promontory or foreland of the same name, in that part of the province of Caria, which was more peculiarly called Doris. This city was remarkable for the worship of Venus, and for the celebrated statue of Venus, made by the famous artificer Praxiteles.

The master of the ship, <sup>h</sup> wherein St. Paul was, designed, it seems, to have taken the shortest cut to Italy, sailing 8. He fails along Crete. from the place where they now were over-against Cnidus directly westward, and so keeping to the north of Crete. But the wind not suffering them, they were obliged to alter their intended course of sailing, and to let the ship sail under the east and south coast of Crete, which is one of the noblest isles in the Mediterranean sea, being for-

**PART II.** merly styled Hecatompolis, as having an hundred considerable towns or cities; as also Macarios, or Macaronefus, the *Happy Island*, from the goodness of the soil, and temper of the air. It is now commonly called Candia, from its principal town Candia, which was an archbishop's see, great, rich, and populous, as long as it continued in the hands of the Venetians; and stood the longest siege against the Turks of any place in the whole world, but was at last forced to submit in 1669. This isle lies over-against the mouth or entrance of the Ægean sea, or Archipelago, and at a pretty near equal distance from Europe, Asia, and Afric. The inland parts are very mountainous, yet fruitful, especially of wines called Muscadine; but it is deficient in corn. It was very famous among the ancients on many accounts, but chiefly for being the place where, in the more early ages of the world, reigned Saturn, the father of Jupiter, who was born here, and nursed secretly in the hill Ida. For by a compact made between Saturn and his brother Titan, Saturn being to enjoy the kingdom only for his own life, and all his male children to be murdered as soon as born; Jupiter, by the care of his mother, was conveyed away and secretly nursed in the mountain aforesaid.

Here also reigned Minos and Rhadamanthus, whose laws were of so great repute among the Grecians, and who for their equity are feigned by the poets to be (together with Æacus) the judges in hell.

Here also was the so much celebrated labyrinth made by Dædalus, so full of various windings and turnings, that it is said to have been impossible for one once got in, to find his way out again, but by the help of a clew of thread.

The inhabitants were formerly esteemed good seamen, but remarkably addicted to lying, and some other vices. Whence a swinging lie was wont to be called proverbially a Cretian lie. This and their other faults are struck at by the poet Epimenides, a native of this island, whose verse on this occasion is cited at large by St. Paul in his Epistle

to Titus, chap. i. ver. 12. They are also included in an other proverb <sup>1</sup> above mentioned, being one of the three nations which began with a *K*, or in English *C*, and were worse than any others.

On the eastern shore of this island is a promontory or 9. cape, called formerly *Salmone* <sup>k</sup>, and said still to retain <sup>Of Salmo- ne.</sup> that name, which therefore is mentioned by the sacred writer in St. Paul's coasting along this isle; who tells us withal, that they passed the said cape not without difficulty.

Having passed it, they came unto a place of the same 10. isle, called the Fair Haven, reasonably supposed to be the <sup>St. Paul comes to the Fair Haven near to Lasea.</sup> same with, or at least a part of that coast of Crete, which is called by Stephanus the Fair Shore or Coast; who tells us also, that there was adjoining a city or great village, which without doubt is that mentioned by the sacred writer, namely *Lasea* <sup>1</sup>.

The place where they now were (notwithstanding its 11. fine name) being not a <sup>m</sup> commodious haven to winter in, <sup>The ship sets out for Phœnice, an haven in Crete.</sup> the centurion, upon the advice of the master and owner of the ship, but contrary to the advice of our Apostle St. Paul, departed thence, designing to reach, if they could by any means, to Phœnice, and there to winter, it being an haven of Crete, lying towards the south-west and north-west.

Hereupon <sup>n</sup> when the south wind blew softly, supposing 12. that they had obtained their purpose, loosing thence, they <sup>It runs under the island Clau- da.</sup> sailed close by Crete. But not long after there arising a tempestuous wind, they were forced to let the ship drive, which ran under a certain little isle on the south-west coast of Crete, called *Clauda*.

Here <sup>o</sup> fearing lest they should fall into the quicksands, 13. they struck sail, and let their ship drive again, the tempest <sup>The ship is tossed with a tempest, and driven up and down the Adriatic sea.</sup> continuing for no less than a fortnight's time, and the ship being driven up and down in the Adria, that is, the Adriatic sea, whereby was denoted all the sea lying be-

<sup>1</sup> Chap. iv. Sect. 1. Numb. 6.

<sup>m</sup> Acts xxvii. 12.

<sup>k</sup> Acts xxvii. 7.

<sup>n</sup> Acts xxvii. 13—16.

<sup>l</sup> Acts xxvii. 8.

<sup>o</sup> Acts xxvii. 17—27.

**PART II.** between Crete and Sicily, together with the lower parts of Italy.

14. When the fourteenth night <sup>p</sup> was come, about mid-night the seamen perceived that they drew near to some broken, but all the per- land. Whereupon, to prevent falling upon rocks, they fons get safe cast anchor, wishing for day. And when day was come, to land in the isle Melita. they could plainly see the land, but knew not what coun-

try it was. However, discovering a certain creek, they were minded, if possible, to thrust the ship into it. To which end taking up anchor, and hoisting up the mainsail, they made for the shore. But falling into a place where two different streams or courses of the sea met, the ship ran aground; and the fore part stuck fast, but the hinder part was broken with the violence of the waves. Upon which, those that could swim, by the centurion's command, casting themselves first into the sea, got to land; and the rest, some on boards, and some on broken pieces of the ship, escaped likewise all safe to land, according to what St. Paul had foretold; though there were no fewer than 276 persons in the ship. Being got to land, they understood that the island was called Melita <sup>q</sup>, being so named by the Greeks (as is probably conjectured) from the abundance of honey, which this isle formerly yielded; the word *meli* in the Greek language denoting honey. It yielded likewise great abundance of cotton-wool, which they sow as we do corn. For the commodity of which wool, and the cloth made of it, the Romans had this isle in great esteem; thinking themselves very happy, when they had gained it from the Carthaginians. Here is also no small store of excellent fruits, both for taste and colour. And yet the isle is situate wholly upon a rock, being not above three feet deep in earth; and the strength of it depends on its rocky coasts and hayens. It is computed to be not above twelve miles broad, and twenty long, distant from Sicily about sixty miles, and much more from the coast of Afric. For which reason it is very improperly

reckoned by some geographers among the African isles ; CHAP. VI. nor can any other reason be assigned for the first occasion hereof, unless it was because it formerly belonged to Carthage. It is now-a-days called Malta ; and is remarkable on account of its being granted to the knights of St. John of Jerusalem by Charles V. after they were beaten out of the isle of Rhodes by the Turks in 1530 ; whence as they were before called commonly the knights of Rhodes, so are they now-a-days commonly called the knights of Malta. These knights are in number 1000, of whom 500 are to be resident in the island. The other 500 are dispersed through Christendom in their several seminaries, which are in France, Italy, and Germany. There was also a seminary for them in England, till it was suppressed by king Henry VIII. Over every one of their seminaries they have a Grand Prior, and they are said to have still among them a titular Grand Prior of England. The chief of the whole order is styled Great Master of the Hospital of St. John of Jerusalem, and the others are frequently styled Knights Hospitallers. Hence several places formerly belonging to them here in England still retain somewhat of their title, being commonly called in short Spitals.

It is now time to think of St. Paul again, who after three months <sup>1</sup> departed in another ship of Alexandria, which had wintered in the isle, and whose sign was Castor and Pollux ; and landing next at Syracuse, he and his company tarried there three days. This Syracuse was once the principal city of the whole island of Sicily, on the eastern coast whereof it lies. Nay, it was for some time the greatest and best city the Greeks possessed in any part of the world. It was very strong, and had a fine prospect from every entrance, both by sea and land. The port thereof, which had the sea on both sides of it, was for the most part environed with beautiful buildings ; and that part of it which was without the city was on both sides banked up and sustained with very fair walls of mar-

15.

St. Paul  
fails from  
Melita to  
Syracuse.

**PART II.** ble. Strabo tells us, it was about twenty-two miles in circumference ; and Livy and Plutarch acquaint us, that the spoil of it was almost equal to that of Carthage, when it was taken and sacked by Marcellus the Roman general, about two hundred and ten years before the birth of our Saviour. In storming this place, Archimedes, the most celebrated mathematician, was slain by a common soldier, whilst he was intent upon his mathematical studies. He is esteemed the first inventor of the sphere ; of which he made one of that art and bigness, that standing within it, one might see the several motions of the celestial orbs. He made also divers military engines, which, during the siege of the city, very much galled the Romans. On account of these his great endowments and abilities, Marcellus the Roman general was extremely concerned and grieved, when he was informed of his being killed, he having, as is said, given particular orders, that care should be taken of him, and no hurt or affront offered him. After its being destroyed by Marcellus, it did however recover again, and had three walls, three castles, and a marble gate, and could set out twelve thousand horse, and four hundred ships. But it has never well recovered the blow given it by the Saracens in 884, who then razed it to the ground. For whereas it was before an archbishop's see, it is now but a bishop's see, small, and not very populous. Mr. Sandys tells us, that it stands now on a little isle, (which was only one of the four parts which composed it anciently,) having a strong castle well fortified, and was itself strongly walled, when he saw it, having two noble havens.

16.  
St. Paul  
comes to  
Rhegium  
in Italy.

From hence St. Paul came to Rhegium<sup>s</sup>, now Reggio, a sea-port at the toe of Italy, and opposite to Messina in Sicily. It is supposed to have this name given it by the Greeks, as judging Sicily to have been *broken off* from Italy by the sea hereabout. It is an archbishop's see, and very considerable at this day for trade, though it has been

formerly surprised and plundered several times by the Ma- CHAP. VI.  
hometans.

Having staid one day at Rhegium, the south wind 17.  
blowing, St. Paul <sup>t</sup> came the next day to Puteoli, now <sup>Thence to</sup> Puteoli.  
called commonly Pozzuoli, a city in Terra di Lavoro, (a  
province of the kingdom of Naples,) and a bishop's see,  
under the archbishop of Naples. It stands upon an hill in  
a creek of the sea, and just opposite to Baiæ on the other  
side of the creek, and famous among the Roman writers.  
There are within the bounds of this city thirty-five natural  
baths, of different sorts of warm waters, very useful for  
the cure of several diseases; and from these baths or pits  
of water, called in Latin Putei, the town is thought to  
have taken the name of Puteoli. There are very many  
Roman antiquities and natural rarities in it, not easily to  
be found elsewhere.

Finding some Christians at Puteoli, St. Paul staid there 18.  
a week, and then set forward in his journey to Rome, <sup>Thence to</sup> Appii Fo-  
rum, a place about fifty miles distant from Rome, and <sup>Appii Fo-</sup>rum and <sup>the Three</sup> Taverns,  
thought to be so called from the same Appius that gave <sup>and so to</sup> Rome.  
name to the Appian Way. Others met St. Paul at the  
Three Taverns or Inns, being places of reception or en-  
tertainment about thirty miles from Rome. St. Paul fee-  
ing the Christians of Rome thus come to meet him, was  
greatly encouraged hereby, and gave God particular  
thanks on the occasion. Being conducted into the city of A.D. 58,  
Rome, the rest of the prisoners were delivered over to the <sup>59.</sup>  
captain of the guard; but St. Paul was permitted (pro-  
bably at the request and recommendation of Julius the  
centurion, who brought him from Judea) to dwell in a  
private house, with a soldier to secure and guard him.  
In which manner he lived two whole years, receiving all  
that came unto him, and preaching the Gospel without  
any molestation. And here the sacred Scripture ends the  
account it gives us of St. Paul's travels and voyages; and

<sup>t</sup> *Acts xxviii. 13.*

<sup>u</sup> *Acts xxviii. 14—31.*

**PART II.** therefore I might here end this chapter, the city of Rome being too well known, to need being described as to its situation; and affording too much copiousness of matter on other heads, to be here insisted upon. But however I shall add in short (from the Rev. Dr. Cave <sup>x</sup>) the best account we have left us of St. Paul's travels and voyages, during the remaining part of his life.

19. That St. Paul after two years custody was perfectly restored to liberty, is agreed upon by learned writers; but which way he directed after this the course of his travels, is not absolutely certain. By some he is said to have returned into Greece and the parts of Asia, upon no other ground (as is probably conjectured) than a few intimations in some of his Epistles that he intended to do so. By others he is thought to have preached both in the eastern and western parts, which is not inconsistent with the time he had after his departure from Rome. But of the latter we have better evidence. An author beyond all exception, and St. Paul's contemporary and fellow-labourer, I mean Clemens, in his famous Epistle to the Corinthians expressly tells us, that being a preacher both in the east and west, he taught righteousness to the whole world, and went to the *utmost bounds of the east and west.*

20. Probable it is, that he went into Spain, a thing which himself <sup>y</sup> tells us he had formerly once and again resolved on. Certain it is that the ancients <sup>z</sup> do generally assert it, without seeming in the least to doubt of it. Theodoret and others tell us, that he preached not only in Spain, but that he went to other nations, and brought the Gospel into the Isles of the Sea, by which he undoubtedly means Britain, and therefore elsewhere reckons the Gauls and Britons among the nations which the Apostles, and particularly the Tent-maker, persuaded to embrace the law of Christ. Nor is he the only man that has said it;

<sup>x</sup> See Life of St. Paul, p. 109, <sup>z</sup> Epiphan. Chrysost. Cyril. Catech. Athan.

<sup>y</sup> Rom. xv. 24: 28.

others <sup>a</sup> having given in their testimony and suffrage in CHAP. VI. this case.

To what other parts of the world St. Paul preached the 21. Gospel, we find no certain footsteps in antiquity, nor any <sup>He returns to Rome, and is beheaded.</sup> farther mention of him till his return to Rome, which probably was about the eighth or ninth year of Nero's reign. A. D. 65. Here he met with Peter, and was together with him thrown into prison; no doubt in the general persecution raised against the Christians, under a pretence that they had fired the city. Besides the general, we may reasonably suppose there were particular causes of his imprisonment. Some of the ancients make him engaged with Peter, in procuring the fall of Simon Magus; and that derived the Emperor's fury and rage upon him. St. Chrysostom gives us this account; that having converted one of Nero's concubines, a woman of whom he was infinitely fond, and reduced her to a life of great strictness and chastity, so that now she wholly refused to comply with his wanton and impure embraces; the Emperor stormed hereat, calling the Apostle a villain and impostor, a wretched perverter and debaucher of others, giving order that he should be cast into prison; and when he still persisted to persuade the lady to continue her chaste and pious resolutions, commanding him to be put to death. How long he remained in prison, is not certainly known. At last his execution was resolved on. Being come to the place, 22. which was the Aquæ Salviæ, three miles from Rome, he <sup>Aquæ Salviæ the place of his execution.</sup> cheerfully gave his neck to the fatal stroke. For being a Roman, he might not be crucified, and therefore he was beheaded. From the instrument of his execution, the custom no doubt first arose, that, in all pictures and images of this Apostle, he is constantly represented with a sword in his right hand.

He was buried in the Via Ostiensis, about two miles 23. from Rome; over whose grave about the year 318, Con- <sup>The place of his burial.</sup>stantine the Great, at the instance of Pope Sylvester, built

<sup>a</sup> Sophron, &c.

**PART II.** a stately church within a farm, which *Lucina*, a noble Christian matron of Rome, had long before settled upon that church. He adorned it with an hundred of the best marble columns, and beautified it with the most exquisite workmanship ; the many rich gifts and endowments, which he bestowed upon it, being particularly set down in the life of *Sylvester*. This church, as too narrow and little for the honour of so great an Apostle, *Valentinian*, or rather *Theodosius* the emperor, (the one but finishing what the other began,) by a rescript directed to *Sallustius*, *praefect* of the city, caused to be taken down, and a larger and more noble church to be built in the room of it : farther beautified (as appears from an ancient inscription) by *Placida* the empress, at the persuasion of *Leo*, *bishop* of *Rome*. What other additions of wealth, honour, or stateliness, it has received since, is not material to enquire.

## CHAP. VII.

*Of such Countries and other Places, as are mentioned, or referred to, in the Books of the New Testament, which follow after the Gospels, and fall not in with the Course of St. Paul's Travels.*

**T**HREE are some few countries and one city, which fall not well in with the description of the course of St. Paul's travels; and therefore remain to be here spoken of. They are most of them mentioned Acts ii. 9. where amongst those that came together and heard the Twelve speak, every man in his own language, on the day of Pentecost and upon the descent of the Holy Ghost, are reckoned Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia.

I shall begin with Mesopotamia, as lying next to Syria (already described) eastward, between the two famous rivers Euphrates and Tigris, whence it takes its name; Mesopotamia in the Greek tongue importing as much as Mid-River Land.

In the forementioned country, in the western or north-west part thereof, on a river which runs into Euphrates, lay the city Charran, mentioned by St. Stephen the proto-martyr, called <sup>b</sup> in the Old Testament Haran, and so named (as is thought) in memory of Haran the son of Terah, and brother of Abraham and father of Lot, this being the place to which Terah removed when he left Ur of the Chaldees, and where he died. It was called, with a little alteration, by the Romans, Carræ, and was made memorable on account of a great overthrow they received here by the Parthians.

Chaldæa, or the land of the Chaldæans, out of which Abraham originally came with his father, lies to the south of Mesopotamia, being divided from it by the river Eu-

<sup>b</sup> Gen. xi. 31, 32.

phrates

**PART II.** phrates and Tigris, as is also Arabia Deserta. However, as the south-west part of Mesopotamia is by some ancient writers ascribed to Arabia Deserta, so it seems the south-east part of it was reckoned sometimes as pertaining to Chaldaea. On which account Ur, seated in Mesopotamia between Nisibis and Tigris, is not improbably conceived to have been the same with Ur of the Chaldees, the birth-place of Abraham ; and hereby is cleared what St. Stephen saith, *Act. vii. 2, 3, 4. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said, Get thee out of thy country, &c.—Then came he out of the land of the Chaldaean, and dwelt in Charran.*

4.  
Of Elam,  
or country  
of the  
Elamites.

To the east of Chaldaea, on the other side of the river Euphrates, lay Persia, which in the more early times of the world was denoted by the word Elam, the word Persia being not used in the Old Testament before the prophecies of Ezekiel and Daniel, but the word Elam made use of to denote that country and people. And in the same sense, no doubt, is it to be understood in the forecited place of the *Act. of the Apostles*. Only it is to be observed, that the name does more properly belong to the region of Elymais in Persia ; and that it seems to have been taken from Elam, one of the sons of Shem, who settled here, *Gen. x. 22.*

5.  
Of Media.

To the north of Elam, or Persia more properly so called, lay Media, or the country of the Medes, frequently mentioned in the history of the Old Testament, and particularly by the prophet Daniel, who lived when Belhazzar the king of the Chaldaean was slain, and Darius the Median took the kingdom ; and who prospered in the reign of Darius, and of Cyrus the Persian, who succeeded Darius, and founded the empire of Persia. This country doubtless took its name from Madai, one of the sons of Japhet, *Gen. x. 2.*

6.  
Of Parthia,

To the east of Media lay Parthia, which for a long time

§ Xenoph. Cyr. Exped.

was

was only an appendix or appurtenance of Media, and so together with it devolved to the kings of Persia, and all together brought under the Grecian yoke by Alexander the Great ; under which it continued till Arfaces, a noble Parthian, wrested his own country, and the other provinces lying east of Euphrates, out of the hands of the Greeks, and erected the Parthian kingdom. With the successors of Arfaces the Romans had several engagements, till at length the Parthians submitted themselves to Augustus Caesar and the Romans, so far as to receive for their kings such as should be appointed by the Roman emperor and senate. But this submission was of no long continuance.

It will be requisite only to observe further, in reference to the before-mentioned provinces, lying to the east of Euphrates, viz. Parthia, Media, Elam, and Mesopotamia ; that there lived a great many Jews <sup>4</sup>, probably descendants of those that were carried away captive by the kings of Affyria and Babylon ; whence it is that we find the inhabitants of these countries at Jerusalem on the day of Pentecost.

But besides these, we find mentioned by the sacred writer, the *dwellers in the parts of Libya about Cyrene.* <sup>7.</sup> *Of Libya and Cyrene.* Of which, Libya in its largest acceptation is taken to denote the whole Libyan or African continent, being the south-west part of the three general parts, into which the world was anciently divided. But in its proper acceptation Libya denotes the parts of the said continent lying along the Mediterranean Sea, from Egypt eastward to the greater Syrtis, or Gulf of Sidra, westward.

Within Libya Propria in the western part of it stood Cyrene, a city of great note, and once of such power, as to contend with Carthage for some preeminences. It was the chief city of this country, which is therefore styled by some Cyrenaica, and by the sacred writer paraphrastically, Libya about Cyrene. The city itself is fa-

<sup>4</sup> Philo. Leg. ad Caium.

**PART II.** mous for being the birth-place of Eratosthenes the mathematician, Callimachus the poet, and, in holy Writ, of that Simon, whom the Jews compelled to bear our Saviour's cross. Nor need we wonder, that when Egypt, particularly Alexandria, abounded with such vast numbers of Jews, that fifty thousand of them were there slain at one time, there should be some colonies or proselytes of them in the neighbouring country of Libya properly so called, or Cyrenaica, some of whom should among others come up to Jerusalem at the feast of Pentecost.

I have now gone through the Geography of the New Testament, having given an account of the situation of the several countries and other places therein mentioned; and withal having taken notice of such particulars as have rendered the places more remarkable; this mixture of History tending to take off the dryness of bare Geography, and to render the whole pleasant and entertaining, as well as useful to the reader.

A

CHRONOLOGICAL TABLE

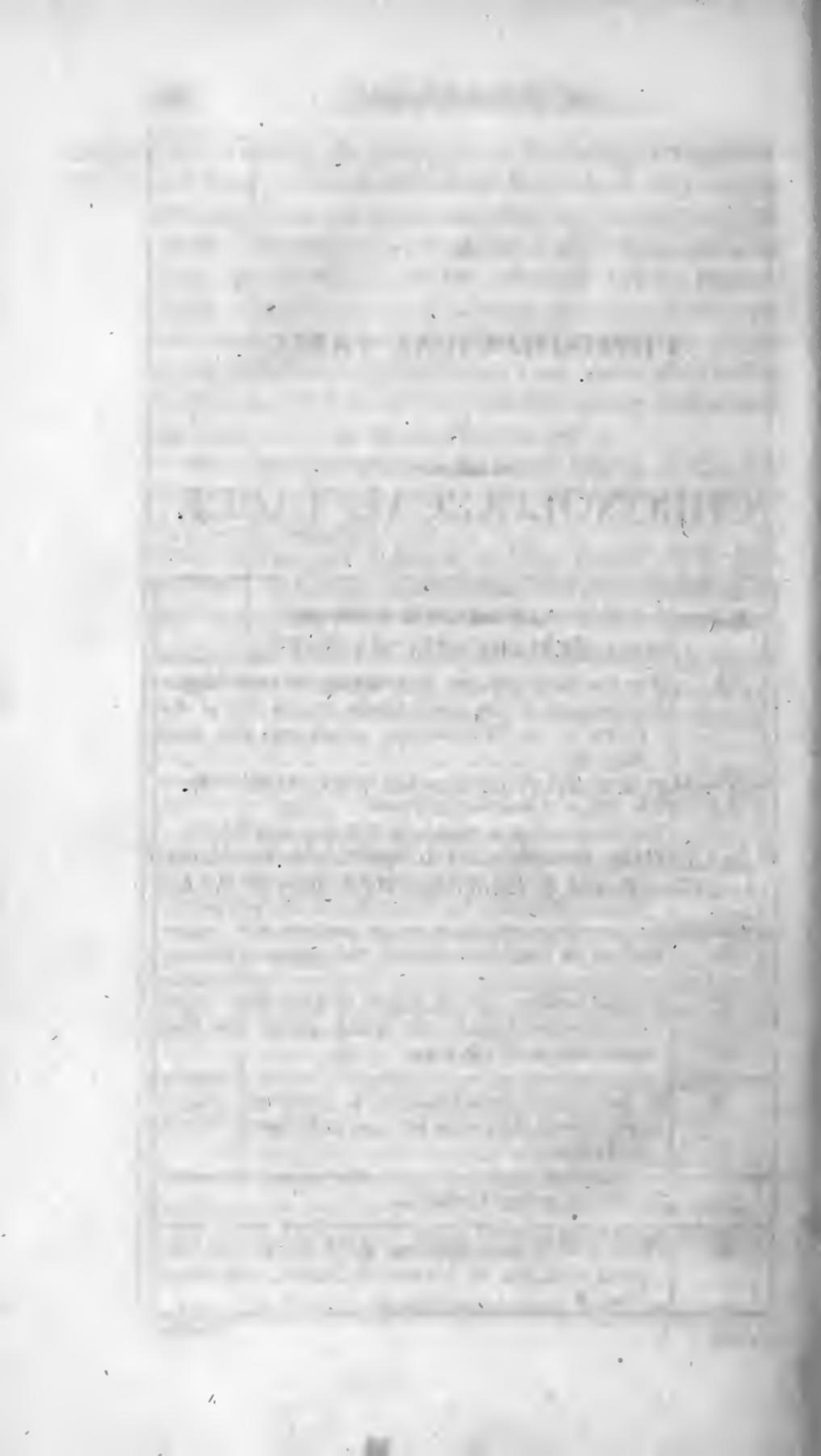
OF THE

MOST REMARKABLE PASSAGES

OF

ST. PAUL'S TRAVELS AND VOYAGES, &c.

*Which serves to shew the distinct Times of his said Travels and Voyages, and so to illustrate the History of the New Testament.*



## A

## CHRONOLOGICAL TABLE.

A. D.	REMARKABLE PASSAGES.
33	Our Lord's crucifixion, resurrection, and ascension. The descent of the Holy Ghost, or the day of the Pentecost, or Whitunday, which was this year, May 24.
34	The office of deacons instituted. The persecution in which St. Stephen was stoned. Philip, the deacon and evangelist, preaches at Samaria, and among others converts Simon Magus: as he did afterwards the Eunuch, and baptizes him.
35	Saul, or St. Paul, is converted, and goes into Arabia.
37	St. Paul returns out of Arabia to Damascus, where he preaches Christ: for which reason the Jews there fought to kill him.
38	St. Paul escapes from Damascus to Jerusalem, whence after fifteen days time he goes to Cæsarea: thence to Tarsus.
39	St. Peter converts Cornelius.
40	Pilate having been banished A. D. 37. by the Emperor Caligula, to Vienne in France, now hangs himself.

Herod

A. D.	REMARKABLE PASSAGES.
40	Herod the tetrarch of Galilee was likewise this year banished by the same Emperor to Lyons in France.
41	Barnabas is sent by the Apostles to Antioch.
42	Barnabas fetches St. Paul from Tarbus to Antioch : where St. Luke was probably one of their disciples.
43	Disciples were now first called Christians at Antioch.
44	St. Paul and Barnabas come up to Jerusalem. St. Matthew probably about this time wrote his Gospel : and the Apostles left Jerusalem to go and preach in other countries. St. James was beheaded about the passover this year by Herod, who dies himself not long after at Caesarea.
45	St. Paul and Barnabas set forth from Antioch to preach, and come to Cyprus, and so to Antioch in Pisidia.
46	St. Paul and Barnabas come to Iconium, Lystra, and Derbe. Timothy was now converted.
47	St. Paul and Barnabas return to Antioch in Syria.
48	Now arises the controversy about <i>circumcision</i> at Antioch.
49	St. Paul and Barnabas go up to Jerusalem about it, where a council is held, and a synodical or canonical epistle is agreed on.
50	St. Peter, Paul, and Barnabas were now all together at Antioch : where Paul withstood Peter ; and a dissension arose between Paul and Barnabas about taking John furnamed Mark with them.
51	St. Paul with Silas and Timothy go through Phrygia, Galatia, &c. to Theffalonica.
52	St. Paul goes from Theffalonica to Berœa and Athens, and

A. D.	REMARKABLE PASSAGES.
52	and so to Corinth ; whence he is thought to have written his <i>first</i> Epistle to the Thessalonians.
53	St. Paul being still at Corinth is now thought to have written his <i>second</i> Epistle to the Thessalonians.
54	St. Paul leaving Corinth sails to Ephesus, whence he goes to Cæsarea, and so to the passover at Jerusalem. Thence he returns to Antioch in Syria, and through Galatia and Phrygia to Ephesus ; where he now makes a long stay.
57	St. Paul being still in Asia, probably at Ephesus, is now thought to write his <i>first</i> Epistle to the Corinthians, and also that to the Galatians. And at the end of this same year, or beginning of the next, he is thought to have written his <i>second</i> Epistle to the Corinthians. Leaving Ephesus on the account of Demetrius, he comes to Troas, and so through Macedonia into Greece, and probably into Corinth ; whence he is now thought to have written his Epistle to the Romans.
58	St. Paul leaving Greece goes to Troas, and sails to Miletus, and thence to Phœnicia, and so comes to Jerusalem : where he is apprehended, and sent prisoner to Cæsarea.
60	After two years, being had before Festus and King Agrippa, St. Paul appeals to Cæsar ; and is sent to Rome, and cast on the isle Malta.
61	After three months stay at Malta, St. Paul comes to Syracuse, &c. and so at length to Rome, about February, in the seventh year of Nero.
62	St. Paul having been now <i>two whole years at Rome</i> , wrote <i>four Epistles</i> , viz. to the Philippians, Ephesians, Colossians, and Philemon.
63	Having now his liberty, St. Paul staid some time still in Italy, during which time he wrote the Epistle to the Hebrews.

A. D.	REMARKABLE PASSAGES.
65	St. Paul wrote his <i>first</i> Epistle to Timothy, and also that to Titus.
67	St. Paul now returning to Rome again, is taken and kept a close prisoner. Now he wrote his <i>second</i> Epistle to Timothy.
68	St. Paul, and also St. Peter, is said now to have suffered martyrdom at or near Rome.
96	St. John the Apostle wrote the <i>Revelation</i> ; and, after Domitian's death, returned from the isle of Patmos to Ephesus.
98	St. John did now write his Gospel, at the request of the bishops of Asia.

## NOTES.

зато и

WILSON'S ADDITION AND THE TRAIL

THE BURGESS GROUP

## SECTION

4. *Leucosidea sericea* (L.) Benth. (1834) (Fig. 11) (part) (part)  
A large shrub, 3-5 m. tall, with a tangled, mostly horizontal, slender, pubescent stem; the branches are slender, zigzag, and exfoliate deeply; pubescence dense, gray-brownish, falling; lenticels absent; leaves in 3's, sessile, linear-lanceolate, 10-15 cm. long, 1-1.5 cm. wide, pubescent all over, at maturity becoming smooth, with no midrib; petioles 1-2 mm. long; stipules 1-2 mm. long, linear, acute, falling off.

# NOTES

ON THE

## FIRST PART OF THE HISTORICAL GEOGRAPHY

OF THE

## OLD TESTAMENT.

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### Chap. III. Sect. ii. §. 12.

*ONCE more, the prophet Jeremiah, foretelling the taking of Babylon by Cyrus the Great, has this expression, ch. li. ver. 27. Call together against her the kingdoms of Ararat and Minni, &c.]* I cannot omit observing, that it is not altogether improbable, that the name Armenia might be made up of Ararat and Minni, or Menni, as it is written by some. And it is plain, that the Syriac interpreter of Jeremy did take Menni to denote Armenia; as also did the Chaldee paraphraſt Jonathan.

### Chap. III. Sect. ii. §. 46.

*I must now speak something of the colonies of Magog.]* I look upon this to be a proper place to take notice, that although the Swedish historians may with some probability esteem themselves to be colonies of Magog, yet it seems very absurd for them to go about to shew the world, that *the kingdom of Sweden is the most ancient kingdom in Europe,*

rope, and that this country was after the deluge sooner stored with inhabitants than the other parts of Europe. Forasmuch as it is not likely, that the first planters of Europe should settle themselves in the more northern and unfruitful parts of it, before they had stored or filled the more southern and fruitful countries of it.

Chap. III. Sect. iv. §. 24.

*That the Caphtorim were situated near to the Casluhim, &c.]* I am not ignorant that some learned men, particularly Bochart, contend, that the Caphtorim were seated in Cappadocia, and prove this by several instances out of Oriental writers, by whom the Cappadocians are denoted by the word Caphtorims. But then this does not prove that Cappadocia was first planted after the flood by the Caphtorims, which is what we are speaking of here. All that is proved by the citations out of the said Oriental books, is only thus much, viz. that a colony of the Caphtorim did in process of time possess themselves of Cappadocia, having subdued the descendants of Japhet; just as another colony of the Caphtorims did possess themselves of that tract of Canaan, which is called in Scripture by the name of *the land of the Philistines*, having subdued the first planters of that tract, the descendants of Canaan.

Chap. V. §. 3.

*Being thus occasionally trained up to the art of war, &c.]* I cannot forbear observing here, that, agreeably to what is here supposed, concerning the manner how Nimrod came to be a good warrior, the great philosopher and general Xenophon does particularly advise, that *young men should not slight hunting*, because hereby they might become *fitter for the soldiery*: See his *Kunyētix*. or *Tract of Hunting*, chap. ii. sect. i. Oxford edition, 8vo.

## Chap. VIII. §. 4.

*And it seems very probable, that there was a remarkable oak in or near this plain of Moreh.]* Indeed, upon further consideration, I think it most probable to suppose, with the learned Mr. Mede, that the Hebrew word, which we translate here an *oak*, does rather denote *a grove or plantation of oaks*. For, as the said learned person observes, here God appeared first unto Abraham upon his coming into the land of Canaan, and made him a promise of giving the said land unto his seed: whereupon Abraham built an altar there unto the Lord. On which account, this place was held in great esteem ever after by the descendants of Abraham; insomuch that Joshua judged this the most proper place to assemble the Israelites together, in order to renew their covenant with God a little before his death, as we read, Josh. xxiv. and also we are informed ver. 26. of the same chapter, that, after the solemn renewing of the covenant, *Joshua took a great stone, and set it up there (under an oak, rather) in or by the oak-grove, that was by the sanctuary of the Lord.* From which last clause Mr. Mede very judiciously infers, that, since this was never the settled place of the ark, it therefore follows, that here was a *proseucha*, or oratory, i. e. a place of prayer, in those early times; it being made choice of for such religious worship on account of God's appearing here first to Abraham in the land of Canaan, and of Abraham's here building the first altar to God, after his coming into Canaan. That here was a grove of oaks, not only a single oak, is further probable, from what we read, Gen. xxi. 33. *And Abraham planted a grove in Beersheba, and called there on the name of the Lord.* Where we learn that Abraham did plant a *grove* about the place he had set apart for a *proseucha*; and that probably in resemblance of the grove near Sichem, where God first appeared to him after his coming into Canaan. See note on §. 42.

## Chap. VIII. §. 31.

*Where by Gilgal is not to be understood the place near the river Jordan, &c.]* This is said in conformity to the opinion more generally received, which I intended to have enlarged upon, when I came to the geography of the book of Joshua. But being come to the describing such places as are mentioned in the said book of Joshua, upon more mature consideration, I perceived reason not to defend the generally received opinion, forasmuch as by Gilgal might be well understood the place commonly so called in Scripture, for the reason alleged, Part II. chap. iv. §. 47.

## Chap. VIII. §. 42.

*It is remarkable in holy Scripture for Abraham's entertaining there three angels under an oak.]* It is very probable, from what has been before observed on §. 4. of this chapter, concerning the *oak* in the plain of Moreh near Sichem, that this *oak* in the plain of Mamre near Hebron was also a *grove of oaks*, rather than a single *oak*. As for the single *oak*, which is here observed to be had in great veneration in the time of Constantine the Great, it is scarcely to be imagined, that it was one of the oaks that was growing there in the days of Abraham, but of a much later growth.

## Chap. VIII. §. 47.

*And first, to begin with the two bounds here assigned, (viz. of the extent of dominion promised to the seed of Abraham,) from the river of Egypt unto the great river, the river Euphrates.]* This promise was actually fulfilled in the days of David and Solomon; concerning which latter we are expressly told, 1 Kings iv. 21. that *he reigned over all kingdoms, from the river unto the land of the Philistines, and*

*and unto the border of Egypt ; and ver. 24. that he had dominion over all on this side the river, from Tiphrah even unto Azzah.* By comparing which texts with God's promise herein, Gen. xv. 18. it is evident, that by the *river*, or *great river*, is meant the Euphrates ; and by the *river of Egypt*, a river separating the land of Egypt from the land of Canaan, or of the Philistines, and running near unto Azzah or Gaza.

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TOMMY AND

and a small number of people to affect the public interest. The Journal is a weekly publication, and is issued every Saturday morning. It is printed in a large type, and is well illustrated. The Journal is a weekly publication, and is issued every Saturday morning. It is printed in a large type, and is well illustrated. The Journal is a weekly publication, and is issued every Saturday morning. It is printed in a large type, and is well illustrated.

the following elements: oxygen, carbon, hydrogen, nitrogen, phosphorus, and sulfur. The total amount of organic material in the soil is called the organic matter content. The organic matter content of a soil is determined by the following factors:

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# NOTES

ON THE

SECOND PART OF THE HISTORICAL GEOGRAPHY

OF THE

OLD TESTAMENT.

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## Chap. I. §. 6.

*THE inhabitants (viz. of Egypt) were looked upon by the Heathen world, as the first inventors of geometry, arithmetic, astronomy, &c.]* Among several other authors that might be cited, I shall content myself to allege here those verses of the geographer Dionysius Afer, who, speaking of the Egyptians, thus expresses himself, ver. 233, &c.

Οἱ ἀρῶτοι βιότοιο διειδήσαντο κελεύθες.  
Πρῶτοι δὲ ἴμερόντος ἐπειδήσαντο ἀρίτρα,  
Καὶ σπόρον ἰδυτάτης ὑπὲρ αὐλακος ἀπλώσαντο.  
Πρῶτοι δὲ γραμμῆσι τόλον διεμετδήσαντο,  
Θυμῷ φρασσάμενοι λοξὸν ὁρόμον τελίοιο.

## Chap. I. §. 45.

*Where by the expression, (viz. of the prophet Ezekiel, chap. xxix. ver. 10.) From the tower of Syene even unto the border of Cush, is denoted the whole length of Egypt, from the south end of it, where stood Syene, to the north end or north-east end, where it bordered upon Cush or Arabia.]* And this, by the way, is a very good argument, that by Cush in the Old Testament is not denoted Ethiopia in Afric;

Afric; forasmuch as the African Ethiopia lies south of Egypt, and indeed joins on that side to the part of Egypt, where Syene was situated; so that if Cush denoted the African Ethiopia, the expression, *From the tower of Syene even unto the border of Cush*, would have denoted only a small part of Egypt; and the word *even* (whereby is denoted the great extent from the tower of Syene to the border of Cush) would be very improper.

## Chap. I. §. 54.

*The geographer Dionysius Periegetes expressly tells us, that the Nile was otherwise called Siris by the Ethiopians.]* See ver. 223. of the faid author. And in the following verfes is taken notice of, what is obſerved in the following paragraphs, concerning the land of Egypt being enriched by the overflowing of the Nile.

## Chap. VI. §. 11.

*The Hebrew words differ but in one letter.]* Namely, the letters of the word *Gilboa* are a *gimel*, *lamed*, *beth*, and *ain*; and the letters of the word *Gilead* are the same, excepting that instead of a *beth* it hath a *daleth*; so that transcribers might easily mistake one word for the other. I take the more notice of this difference here, because not only in the place of the book here referred to, but also in the errata, the printer has made the same mistake<sup>a</sup> by putting an Hebrew *tzade*, instead of an *ain*, in both words.

## Chap. VI. §. 16.

*It is not certain, whether the house of Millo denotes a place, or not.]* Of the importance of the word *Millo*, see more Part III. of the Geography of the Old Testament, chap. ii. §. 10.

<sup>a</sup> The edition of 1712 is here referred to.

# NOTES

ON THE

## THIRD PART OF THE HISTORICAL GEOGRAPHY

OF THE

## OLD TESTAMENT.

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### Chap. I. Sect. ii. §. 12.

*ABOUT one hour and a quarter's distance from Bethlehem southward, are shewn those famous fountains, pools, and gardens, which are said to have been the contrivance and delight of king Solomon.]* What are here called *pools* by Mr. Maundrell, are by Le Bruyn, or at least by his English translator, called *water-houses*.

### Chap. I. Sect. ii. §. 22.

*Whilst David staid here,—he went up, and invaded the Geshurites; and the Gezrites or Gerzites, and Amalekites.]* The reason, why I speak only of the Gezrites or Gerzites in this paragraph, was, because as the Amalekites are before spoken of, so, when I wrote this, I esteemed the Geshurites to be the same with the inhabitants of the city and kingdom of Geshur, elsewhere spoken of. But I have since observed, that these Geshurites here mentioned are not the same with, but distinct from the inhabitants of the city and kingdom of Geshur, lying to the north or north-east of the land of Israel, and spoken of afterwards, chap. ii. §. 31. Namely, these Geshurites are the same as those taken

taken notice of, Josh. xiii. 2, 3. where it is said, *This is the land that yet remains: (viz. unconquered) all the borders of the Philistines, and all Gefshuri, from Sihor, which is before Egypt, even unto the borders of Ekron northward.* Whence it is evident, that the Gefshuri here mentioned was a tract, or people, situated on the south-west of Canaan, and adjoining to the Philistines. Which situation is exactly agreeable to the circumstances of the narrative concerning David's expedition, mentioned in this place of the book of Samuel.

### Chap. II. §. 2.

*I take this to be a proper place to speak of the ancient state of Jerusalem, &c.]* To what is already said, in the place here referred to, concerning the ancient state of Jerusalem, it may be useful to add here the following particulars; viz. that whereas some make the palace of king David to have stood in the very middle of the city of David, this seems not to have been a situation so proper for it, as to suppose it rather to have stood on one side of the said city, and that either on the west or south side, or rather much about the south-west angle of the said city. Forasmuch as by such a situation the palace would not only be freer from the noise of the city, but would also be more pleasant, having a free prospect into the country, or fields, on the south and west side. And further, by such a situation is rendered more intelligible that expression of David's *building round about from Millo (and inward, or rather even to his own house).* Namely, thereby seems to be meant, that all the south part of the city of David, which lay between the palace and the house of Millo, was built by David, at his own charge, and for his own use, and several offices. Whereas the other part, lying on the north side between the palace and the house of Millo, was built by such persons as had a mind to build thereon; and consequently was built and inhabited by tradesmen and such like persons: this part of the new city being fittest for trade,

trade, as lying between the old city and the other part of the new, where the court was, and the houses of the great persons belonging to the court. And according to this situation of the house of Millo, it was also very proper, either for a house to hold public assemblies in, as lying much about the middle of the whole city of Jerusalem, or else for a house of armoury, or kind of citadel, as commanding both the old and new city, and also the temple itself. Howsoever, all that is here offered being only conjecture, the reader is entirely left to himself, to embrace what is here said, or any other opinion, which seems more probable to him.

## Chap. II. §. 42.

*The city of Aroer.]* As we have this city called in Scripture, *the city in the midst of the river*, so we find cities, both among the Greeks and Latins, bearing names of the like importance. For such I take the Greek name Amphipolis to be, and the Latin Interamnium.

1. *Leviathan* (1651) by Thomas Hobbes. The title page of the first edition of this work, which is considered one of the first major political treatises. It features a large, stylized title and a decorative border.

1. *What is the best way to learn a new language?*

# NOTES

ON THE

FIRST PART OF THE HISTORICAL GEOGRAPHY

OF THE

NEW TESTAMENT;

OR,

OUR SAVIOUR'S JOURNEYINGS.

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Chap. I. §. 16.

*BY the Queen of the South is to be understood the Queen of Sheba, (1 Kings x. 1.) which Sheba was the capital city of a considerable kingdom in the most southern part of Arabia.]* I am not ignorant that there are some, who take this Sheba to have lain in the African Ethiopia. But concerning the erroneousness of this opinion, see Part III. chap. iii. §. 8. of the *Historical Geography of the Old Testament.*

Chap. II. §. 4.

*There will be a more proper occasion to speak of this city (viz. Jerusalem) elsewhere.]* See Part III. chap. ii. §. 2. of the *Historical Geography of the Old Testament.*

Chap. III. §. 7.

. The reader is not to wonder, that he finds what is here said of the Temple not exactly agreeing to the draught of

the Temple given from Villalpandus in Part III. ch. iii. §. 4. of the Historical Geography of the Old Testament. For there are several particulars, wherein the learned are not agreed, and which cannot be determined from Scripture. For instance: some will have *the court of the Gentiles* to be added by Herod, as is here related: but others assert, that in the first Temple built by Solomon there was such a court; and among these is Villalpandus. And indeed this seems to be the most probable opinion.

### Chap. V. §. 10.

*To which our Lord subjoins the indispensable necessity that lies on all Christians to partake of the sacrament in order to obtain eternal happiness: for, saith our Lord, Verily, verily, I say unto you, Except ye eat (not only by believing in me crucified, but also sacramentally) the flesh of the Son of man, and drink his blood, ye have no life in you, John vi. 53.]* That these words of our Saviour are to be understood (though not solely or exclusively of believing in Christ crucified, yet also) of partaking of the Eucharist, is confirmed by St. Cyprian, in his exposition of the Lord's Prayer. And, indeed, there cannot a more rational account be given, why our Saviour should thus distinctly express himself as to *the eating his flesh (or body) and drinking his blood*, than that he designed thereby to denote the two parts of the Eucharist. As for the common objection, that *the Eucharist was not then instituted, when our Saviour spoke these words*, it is, I think, of no manner of force; and will prove as well against the necessity of believing Christ's *crucifixion* being intended in these words, forasmuch as Christ was not *then* crucified, when he spake these words. To pass by a great deal more that might be offered to prove, that our Saviour's discourse in John vi. concerning *eating his flesh, and drinking his blood*, is to be understood of receiving the Eucharist, I shall content myself here to observe but one particular relating thereto. It is then evident, that what gave occasion to this discourse

course of our Saviour, was the Jews saying, that *their fathers eat manna in the wilderness*, &c. Now, it is evident, from 1 Cor. x. 3, 4. that the *manna* was formerly, as the sacramental bread is now, a symbol of Christ's body; and the water that flowed from the rock was formerly, as the sacramental wine is now, a symbol or sign of Christ's blood. For the Apostle asserts, in the forecited texts, that the Israelites did *eat the same spiritual meat, and drink the same spiritual drink*, as do we Christians in the Eucharist, (for that this is referred to is evident from ver. 16. of the forecited chapter;) what then could be more natural, than for our Saviour to take occasion, from the Jews mentioning their fathers eating *manna*, to instruct them, that the said *manna* was no other than a sacramental type or symbol of his *flesh*, or *body*, which he should give for the *life of the world*. Agreeably hereunto our Saviour says, John vi. 55. *My flesh is meat indeed, and my blood is drink indeed*. Where it is observable, that the word rendered by us *indeed* is ἀληθῶς. And, therefore, as by ἀληθεία, John i. 17. is denoted *reality* in opposition to *typical* representations; so by ἀληθῶς, John vi. 55. is to be understood the like. Whence our Saviour's words amount to this: *My flesh, or body, is the real meat, whereof manna was only a type; and likewise my blood is the real drink, whereof the water that flowed out of the rock was only a type*. Wherefore, since *manna* was no other than sacramental bread, and the water of the rock no other than sacramental drink, when our Saviour takes occasion from the mention of *manna* to instruct them, that, *except they eat the flesh of the Son of man, and drink his blood, they had no life in them*; either these words must be understood of *sacramental* eating and drinking, or else they are altogether foreign to the purpose. And here, by the way, we have another consideration, which offers itself, and quite takes away the force of the above-mentioned objection. For although the Christian Eucharist was not then instituted, yet the Jewish Eucharist had been long before instituted, and was then in use, viz. the eucharistical

sacrifices, the parts whereof were symbols of Christ's body and blood, as are the bread and wine in the Christian sacrifice. Wherefore, when our Saviour says to the Jews, *Except ye eat the flesh, &c.* he may very well be understood to denote thus much to them, viz. that, *Except, when they did eat and drink of their legal eucharistical sacrifices, they did eat and drink of them as sacramental symbols of his flesh and blood, their eating and drinking was of no use or benefit to them, or would avail them nothing towards the attainment of eternal life.* So that, in short, the great lesson our Saviour then taught the Jews, and which they were then capable of understanding, was this, that *even their sacrifices, which they laid such stress on, were of no benefit to them, but as they derived their worth from him, of whose body and blood they were symbols, and consequently representations of his meritorious death.* A great deal more could be added, would it not be improper in this place; where I have rather insisted too long already upon a point, which falls in here only by the by. But I could not forbear saying thus much in asserting the true scope and importance of the forementioned words of our blessed Saviour, in reference to the necessity of *receiving the sacrament*; which, as it is a duty of the highest importance, so the Devil has shewn a master-piece of his wiliness and cunning, in bringing things so about, as to make this text not to be understood in a *sacramental* sense, even by many learned and pious men.

### Chap. VI. §. 2.

*The island of Tyre, in its natural state, seems to have been of a circular figure, containing not more than forty acres of ground.]* It must be observed, that Mr. Maundrell (whose words these are) says, that the isle of Tyre *in its natural state* seems to have been circular, and to have contained no more than forty acres. Whereby he plainly intimates, that by *artificial methods* the isle had been enlarged, and

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consequently might contain a very large and populous city, without any contradiction or repugnancy to what he says of it.

## Chap. VI. §. 15.

*He sent two of his disciples to the village over-against them, to fetch him an ass with its foal, our Lord determining to ride upon them.]* It is observable, that the words of the prophecy of Zechariah, which were fulfilled by this action of our Saviour, expressly run thus: *Rejoice greatly, O daughter of Zion; — behold, thy king cometh unto thee — riding upon an ass, and upon a colt, the foal of an ass,* Zech. ix. 9. And as it is here foretold, that the Messiah, or Christ, should come to Jerusalem, riding upon *an ass, and a colt, the foal of an ass;* so St. Matthew expressly relates, Matt. xxi. 7. that the disciples having brought *the ass and the colt,* which our Saviour had sent them for, put on *them* their clothes, and set him (i. e. Christ) on *them.* Now the relation of St. Matthew thus literally agreeing with the prophecy of Zechariah, and both expressly asserting, that our Saviour rode upon the *ass* as well as her *colt;* I cannot see any good reason, why the forementioned texts should not be understood in their literal plain meaning, rather than to seek for salvos by figurative expressions, only because in the other Evangelists there is mention made only of Christ's riding upon the *colt.* It being said by the other Evangelists, that Christ rode upon the *colt,* does not imply any necessary contradiction to his riding also upon the *ass;* and therefore both the relations may be true in a literal sense: Christ might ride part of the way upon the one, and the remaining part upon the other. And since he might do so, it seems much more rational and modest, to suppose he did so in agreement to the prediction of Zechariah, and the relation of St. Matthew, than to suppose the contrary, because we cannot conceive any good reason for his changing the beast he rode on in so little a way. In my opinion it is a very

good reason for his so doing, that he might thereby exactly fulfil the forecited prophecy. In a word, I think it is esteemed by all judicious persons the safest and fairest way to understand Scripture in its *literal* acceptation, whenever there is not an absolute necessity, which there is not here, for understanding it in a *figurative* sense. There is much a like instance in reference to what is related concerning our Saviour's bearing his cross: for St. John xix. 17. relates, that *he*, (i. e. Christ himself,) *bearing his cross, went forth, &c.* whereas another Evangelist relates, how *as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross,* Matt. xxvii. 32. And so also St. Luke xxiii. 26. Now how is this diversity of relation solved by Expositors? Why, by supposing both relations to be literally true, inasmuch as our Saviour bore or carried his cross some part of the way himself, till he was able to carry it no further, when the Jews compelled Simon to take it up. Now methinks after the same manner exactly may the different relations concerning our Saviour's riding to Jerusalem be best solved. And therefore I wonder there should be any Expositors, that should in this last case rather betake themselves to poor salvos by figures, than understand the texts of Zechariah and St. Matthew in a literal sense.

# NOTES

ON THE

SECOND PART OF THE HISTORICAL GEOGRAPHY

OF THE

NEW TESTAMENT;

OR,

ST. PAUL's TRAVELS.

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## Chap. I. §. 3.

*IT is no improbable conjecture, that St. Paul after his conversion withdrew into the deserts of Arabia, there to receive the knowledge of the Gospel;—and that, this being done, he returned to Damascus, and after this his return, straightway preached Christ in the synagogues.]* Though St. Paul's withdrawing into Arabia be not mentioned, Acts ix. yet the probability of the conjecture above mentioned is founded on this, that St. Paul expressly tells us, Gal. i. 15—18. that *when it had pleased God to reveal his Son unto him, that he might preach him among the Gentiles, he immediately conferred not with flesh and blood, nor went up unto Jerusalem,—but into Arabia.* Where it is remarkable, that the very same word *εὐθέως* is used here by the Apostle, when he says, he *εὐθέως*, *immediately or presently, conferred not with flesh and blood*, as is used by St. Luke, Acts ix. 19. where it is said, that St. Paul *εὐθέως, presently, preached Christ in the synagogues at Damascus*; and

whence some draw an argument, that St. Paul preached in the synagogues at Damascus, before he went into Arabia. Whereas the other opinion seems much more probable, from what is said, Gal. i. For, 1. here St. Paul expressly relates, that he did go into Arabia, and return again to Damascus, and then go to Jerusalem. Wherefore, since this journey into Arabia is not mentioned Acts ix. but it is there only taken notice of, how upon the Jews lying in wait for him, he escaped them by being let down the wall of Damascus in a basket ; and that having so escaped, he came to Jerusalem ; hence it is most probable, that St. Paul's going into Arabia was *before* his leaving Damascus this time, mentioned in Acts ix. Because the reason which made St. Paul leave Damascus *that* time, which is mentioned in Acts ix. would scarce let him think it advisable to *return to Damascus*. But, 2dly, the Apostle declares, Gal. i. 12. that *he received not the Gospel from man, but by the revelation of Jesus Christ* ; and this is most probably thought to be the meaning of the expression, ver. 16. *I conferred not with flesh and blood*, i. e. I conferred not, or consulted not, with any man to inform myself of the doctrine of the Gospel. For the next words following evidently require such an acceptation, viz. *nor went I up to Jerusalem to them that were Apostles before me*. Where by the connection, *nor went I up*, &c. with *I conferred not*, &c. plainly is denoted one and the same subject or business ; i. e. that, as St. Paul went not up to Jerusalem to those that were Apostles before him, to be instructed in the Gospel ; so neither did he confer with any one at Damascus concerning the doctrine of the Gospel. And that by *flesh and blood* is here denoted *any man*, seems probable from Matt. xvi. 17. where our Saviour says to Peter, that *flesh and blood* had not revealed it to him, i. e. not *any man*. Wherefore, 3dly and lastly, it being evident from what has been said, that St. Paul did receive his instruction in the Gospel by revelation from Christ ; and St. Paul expressly telling us, Gal. i. 16. that *immediately* (after the vision, and his being restored

to fight) he conferred not with flesh and blood, nor went up to the other Apostles, but went into Arabia ; it seems an opinion very well grounded, that what St. Paul went into Arabia for, was to receive instruction in the nature of the Gospel, by revelation from our blessed Saviour himself ; and also that he went into Arabia, *εὐθέως, presently,* or immediately after the restitution of his fight ; and so before he ever preached at Damascus. And surely the word *immediately* does refer not only to, *I conferred not,* Gal. i. 16. but also to, *nor went I up, &c. but I went into Arabia,* ver. 17. So that St. Paul expressly asserts, that, *εὐθέως, immediately* (as soon as he was able, i. e. had recovered his strength and fight) *he went into Arabia* ; and, consequently, what is said, Acts ix. 20. of his preaching *immediately* in the synagogues at Damascus, cannot be rationally understood, till after his return to Damascus.

## Chap. II. §. 9.

*Hence St. Paul being bred up in his youth in the schools of Tarsus, became so—well acquainted with Heathen authors.]* Since it is not rational to suppose miraculous knowledge, where a thing may be known by ordinary means ; and since we do not find that the reading of Heathen authors was encouraged, if allowed of, at Jerusalem ; hence it is most probable to suppose, that St. Paul attained the knowledge he had of Heathen writers at Tarsus, where he was born, especially this being an ancient university, or seat of literature. Nor does any thing related in the history of the Acts contradict this opinion. For surely St. Paul might be taught school-learning at Tarsus, in his younger years, or while he was a boy, and yet, when he came to be about sixteen, *be brought up in Jerusalem at the feet of Gamaliel.* And whereas it is said, Acts xxvi. 4. *My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews.* The Greek whereof is this : Τὴν μὲν ἐν βίωσιν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ιερουσα-

Ιεροσολύμοις, ἵσται πάντες οἱ Ἰεδαῖοι. Where the expression  $\tauὴν ἐκ νεότητος$  does, I think, truly import thus much, viz. that the Jews of Jerusalem did know his manner of life (not from his childhood, but only) *from his youth*, i. e. after he came to be sixteen or thereabouts. And the other expression,  $\tauὴν ἀπὸ ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ιεροσολύμοις$ , does, I think, truly import this, viz. that though not before, yet he had from the *very beginning of his youth* lived at Jerusalem. So that neither does this text, if rightly understood, contain any thing repugnant to the opinion embraced by learned men, that St. Paul was taught the Heathen authors at Tarsus, while he was a boy, or in the former part of his *youth*, taken largely, and as it is frequently, to denote all one's younger years.

### Chap. VII. §. 5.

*This country (viz. Media) doubtless took its name from Madai, one of the sons of Japhet.]* This is the opinion generally received, and at first view seems most probable, by reason, not only of the affinity between Madai and Media, but also of the use of the word Madai in the Hebrew Bible, to denote always the country we call, from the Greeks and Latins, Media. But upon further inquiry I have found reason to recede from this opinion, and rather to embrace another, which the reader will find largely insisted on in my Historical Geography of the Old Testament, Part I. chap. iii. sect. ii. §. 48, 49, &c.

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# ALTAIR ALICE W. EYNTON

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FINIS.

וְיַעֲשֵׂה כָּל־עַמּוֹתָיו

Period	Major Events	Impact
Pre-Industrial	Colonialism, Slave Trade	Globalization, Cultural Exchange
Industrial Revolution	Steam Power, Mass Production	Urbanization, Global Trade
World War I	Global Conflict, Industrialization	Industrial Growth, Globalization
World War II	Global Conflict, Nuclear Arms	Industrial Growth, Globalization
Post-War Era	Decolonization, Cold War	Industrial Growth, Globalization
1950s-1960s	Space Race, Civil Rights	Industrial Growth, Globalization
1970s-1980s	Oil Crisis, Globalization	Industrial Growth, Globalization
1990s-Present	Globalization, Technological Adv.	Industrial Growth, Globalization
Contemporary	Climate Change, Technological Adv.	Industrial Growth, Globalization











